Jawdat Said
Non-Violence
The Basis of Setting Disputes in Islam

Translated by
Munzer A. Absi
H. Hilwani

Revised by
Anas al-Rifai

Dar al-Fikr

The original name of the book
The method of Adam's First son
Or
The Issue of Violence in the Islamic conduct

PUBLISHER'S INTRODUCTION

Thirty years or more have elapsed since the writer started presenting his illuminated ideas within a series of books. He discusses the methods that lead to realizing a change in the soul of the individual and in society. He has been trying to contribute to dealing with the issue of Muslims' retardation, the lack of their effectiveness, their absence from influencing the world events and their being unable to confront the colonial invasion which succeeded in making them weak, humiliated and exploiting their economical resources.

Today, with the development of the world events, the appearance and domination of violence here and there, and with the sufferings that Muslims bear, the writer seems to be more convinced with his ideas and more persistent on spreading them and rooting them in

the memory of the consecutive generations n the hope of reproducing more conscious a far better youth who will be more deeply understanding, more magnanimous, more open-minded and more capable of guiding their societies towards progress, efficient presence in the scene of the global events and positive contribution to formulating them.

Therefore, his book today represents more presence in the midst of the international turmoil which appeared with the spread of the global violence which reached its apex after the events of 11 September 2001 in New York and Washington, and the explosions which accompanied them and resulted in shaking the pillars of the Earth and causing decisive changes in all fields.

Jawdat Sa'id, the writer, was the forerunner to announce the ideas that this book has involved very long ago, for which he suffered a lot. The reality of these ideas has been confirmed by the very recent events which proved that today's societies are in urgent need of resorting to settlement and following the path of peace that Adam's first son had followed since the creation of humanity. The Publisher

TRANSLATOR'S INTRODUCTION

In the polemical literature, produced in the West not long ago, many of the modern Western scholars of Islam (writers who were often closely associated with ultimate outlook if not in person), the subject of Jihad has been handled, whether directly or indirectly, and was confused with murder, killing, terrorism, compulsion and conversion by sword: lacking the spiritual and ethical depth.

This book is intended to correct misconceived ideas and blurred thoughts about one of the most controversial issues in Islam, Jihad. Mr. Sa'id's argument stems from The Qur'an and the Savannah (tradition) of Prophet Muhammad Peace be upon him).

The book is also intended to find a proper solution for a variety of problems in the countries which are not applying God's rules in a proper manner. It is mainly directed to the Islamists in order to guide them to the best methods of propagating God 's Word, so that they would draw affection and win hearts.

The book also glorifies God 's praise of Adam 's first son, in the first murder humanity had ever known on Earth so that this first son of Adam becomes an example for us all to follow.

One final word is that Man should fulfill his own obligation and duty regardless of the amount of reward he will receive Mom God

For the translated Verses of the Holy Qur'an, we are basically indebted to "The Qur'an, Arabic Text with Corresponding English Meanings," Saheeh Intemational - Jeddah, Saudi Arabia, 1997). The Sayings Hadiths) of the Prophet (Muhammad, pbuh), which are cited in al-Buhkhari, are quoted from The Translation or the Meanings of Sahih al-

Buhkhari (9 voles. translated by Dr. Muhammad Muhsin Khan (Hilal Yayinalari, Ankara, 1978).

The Hadiths cited in Muslim are quoted from "Imam Muslim Rendered into English (4 vols.), translated by Dr. 'Abd alHamid Siddiqi (International Islamic Printing House, Riyadh, 1971). The rest of the Hadiths are rendered into English by the translators.

My thanks should go to Mr. 'Adnan Salim, General Manager of Dar Al-Fikr for printing, publishing and distributing, for his keen interest in having this work translated into English with the ultimate aim of correcting blurred thoughts and dismayed ideologies.

Many thanks should also go to Mr. Rami Hilwani who contributed to this translation; also to his mother, Rosemary Anne Phips (Mrs. Rosemary Hilwani), who read and made some useful comments as regards English.

Equal thanks should also be offered to Mr. Anas Al-Rifa'ai for his revision, corrections and replacing the translation of the Qur'anic Verses from old English to Modern English.

Munzer A. Abd

IN THE NAME OF GOD, THE MERCIFUL, THE COMPASSIONATE

Praise be to God and peace be upon His chosen people.

O God! Make us among those who fear none but You, and make us capable of propagating your Message to the best of our knowledge, for God suffices for a reckoner.

"Our Lord! Accept (this serviced from me, for You are the All-Hearing, the All-Reckoning."

PREFACE TO THE NEW EDITION THE SERIES OF THE RULES OF CHANGING THE SELF AND THE SOCIETY"[1]

Praise and thanks be to God, Almighty, and peace be upon His servants, whom He has chosen to be Prophets, and to those who judge justly among people.

How do I perceive myself after 30 years of involvement in the issues and problems of Muslims, and after such a long time of attempting to probe into the essence of the Islamic dilemma- the dilemma of the sick Human or the sick culture?

What could I say when I was asked to write a preface or an introduction to a previously published material! A (very close) Friend, who had accompanied me through my long endowment, asked me, "Is there anything new?" I answered, "Nothing new except that the children have grown up." He thought I was referring to my own children, but I pointed out that I was, in fact, referring to concepts which have grown up and extended, and have become deep-rooted; and that I have no new remedies for Muslims' illnesses or any new analysis of their problems.

How am I supposed to explain these concepts? Muhammad Iqbal says, "To a single letter, there are a thousand essays"; the same applies to a single concept which calls for a thousand articles to be explained. Ever since that day, I introduced the concept of "The Creed of Adams First Son"; the Symbol of Peace. So what is the real story of Adam's first son's school? What has it to do with the Islamic World's dilemma? What is the significance behind such a concept; and why, ill particular, Adam's first son? What is the meaning of the words he uttered at the dawn of the history? What are the consequences of the introduction of such a concept regarding the comprehension of humanity and the universe? How is one supposed to choose the appropriate words suitable for this new concept? What is the relationship between the word and the perception, and between the perception and reality? How can we define the reality of perception?

There is no doubt that what is actually perceived was the first to exist. This form of perception, however, cannot exist by itself; hence, what is the climate that would produce such a perception? It is the climate of history or event. Events constitute human life. How does a human being experience history? After all, I think I have either gotten to a dead-end or to the main resource.

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[1] - This book was first published in Arabic in 1965 with an Introduction (first introduction). Since then, it has been re-published many times with new prefaces for each new edition. I have chosen the latest preface since most of the previous ones reiterate more or less, the same ideas.

The break, or interruption, in the revelation in the human history is a winding or a transitory phase similar to the physical giving birth phase. It is an enormous phase of transformation. The fetus which exists in the womb depends entirely on the body of the mother, connected to her by a single cord. In spite of the fact that this cord must break after birth, it would cause death to the fetus if it were disconnected before birth.

The whole world had existed in an intellectual womb, and when the Word of God ordered us, "Read!"[2] a new world was born and Man left the body of history and society from which his perception took its existence. Ha he we really been intellectually bow, or are we still afraid of moving on to the birth stage? Do we want to be born? Who can accept it? How could such a birth take place? I strongly believe that the "history!" I have experienced through life, suffering and meditation made me perceive the necessity of leaving the "womb". But what exactly is this womb? It is the womb of our conventional ideas and beliefs; the perceiving of justice in mankind; the womb of the universe of characters.

The labor which has pushed me out of this universe is my ability to examine the movement of history. How, then, did this ability exist? I do not know how we can make a human being live so that he can breathe through his lungs, feed through his stomach and think with his brain. Though it is easy for a human being to breathe, for oxygen is abundantly available around him, nutrition is a difficult matter as it needs a transitory phase which could last from 1-2 years, in which he feeds from his mother before he knows how to eat appropriate nourishment directly.

The brain remains a completely different matter. So, how can we, for example, extract it from the world of God's Words 'Indeed they found their fathers astray so they hastened [to follow them] in their footsteps"? [Qur'an, 37:69 -70]. The issue of weaning is the most important human duty. Just as the child cannot leave its mother's breast until he/she is strong enough, his/her mind cannot be independent until he/she obtains the correct information regarding the human history.

When the Qur'an was revealed, Man relatively knew nothing about the secrets of his existence or the history of his survival.

addition to the suffering around him, the child also suffers until he can understand how he came to exist and realize the various phases he passed through in order to become a human being. The child may devour us with endless questions, and we may or may not answer him according to our own ability to answer such questions openly. The same applies to humanity which has faced many difficulties when exploring the origins of its existence in the universe. On the same level, Man avoids such questions or avoids answering them.

The problem is that we live in marvelous dreams handed down to us by our forefathers; which we do not want to question. We believe we have no right to investigate how

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[2] The original Verse, which was the first Qur'anic Verse revealed upon the Prophet, was "Read in the name of your Lord who created - Created Man Mom a clinging substance." [Holy Qur'an 96: 1-21

existence was initiated. The comparison between our intellectual life following the footsteps of our forefathers and our inability to think independently and physically of the uterine life is a grave and essential matter. something that could help us simplify the concept. Those who live their lives following the same way of thinking as their ancestors can be likened to the fetus that lives in the womb: a burden to his mother, she must supply all its needs through the cord binding them. If the fetus hesitates to leave the womb and breaks the cord, then the baby will be forced out by means of a Caesarean operation, because prolonged duration in his mother's womb will, inevitably, endanger its life.

This case can be applied to those human beings who are still living in the intellectual womb of their forefathers, fearing to leave and sever the cord, lest they die. Those people are in great need for an intellectual birth, for if they fail to obtain intellectual independence, they will lead their lives as "intellectually" handicapped individuals. Only those who have been able to successfully transcend the phase of intellectual birth are to be considered intellectually sound and healthy; their undergoing this process does not mean that they have sinned or left history behind their backs, rather, they must adapt themselves to the various stages of history: the past, the present and the future.

Man had experienced the pre-agricultural age, after which came the phase of agriculture to represent a new birth of humanity-- something which meant adaptation to methods of classifying work and administrating production so that no man could exploit any other, nor wealth was restricted to a limited number of people. Humanity continued its progress and passed to the industrial age, and then to the age of computer. In spite of all this, we, as Muslims, are still far from history. We have been newly born. It is time for us to enter the depths of the age of industry and informatics; subsequently, history.

Such a birth and changes within the human experience are similar to earthquakes. As Muslims, we cannot accept these changes easily unless we understand the nature of life from a realistic viewpoint and the nature of the universe that we live in and we are part of. The Qur'an proves again that our universe is involved in a continual process of creation:

- "He increases in creation what He wil1s..", [Qur'an, 35:1]

- "And He has created that which you do not know."5, [Qur'an, l6:8]

- "We will show them Our Signs in the horizons and within themselves until it becomes clear to them that it is the truth.", [Qur'an, 41:53]
Worlds upon worlds are created and transformed every moment. Human beings themselves, it seems, will be transformed (in circumstances, attitudes & reality) and recreated even before the recreation of the Doomsday, as is clear from the following Verse:

Say, [O Muhammad], "Travel through the land and observe how He began creation. Then God will produce the final creation. Indeed God, over all things, is competent." [Qur'an, 41;53].

Realizing that the primitive Man knew very little about his existence and the universe, but Man progressed to farming, reading and using different natural resources within a 10.000 years period, we can imagine what the human race will be like10.000 years from now.

Muslims do not take these matters into serious consideration. Their written, that there has been over Man a long period of time when he was nothing; did not have the historical perspective to explore, or the ability to foresee the future.

Our whole knowledge regarding the ancient history of mankind was derived from the universe so that this knowledge was acquired by those who thoroughly examined and probed into the different phenomena of our world. The Islamic World must accept the intellectual birth which will enable it to pass into this new world. This is a world not corresponding with the rules and features of the past. It is described by God's Words: "And He has created that which you do not know", as cited above.

Creation itself has never come to a halt; it will continue. Muslims must understand and accept this fact without feeling that it is a contradiction to their religion. They must be aware that this fact was proclaimed by Islam even before anybody else could perceive it. In the past, people knew little about their existence and creation; so, they are, in a way, excused for perceiving life as static. They believed they could never hope for bringing back an orthodox life to a once orthodox nation by means of an orthodox government. Hence, they lost the Caliphate and allowed themselves to fall into dubious practice. They resorted to confusion and to the law of the jungle and saw the accomplishments of the Prophet Peace be upon him (pub) as supernatural deeds that are impossible for them to imitate. They failed to realize that the deeds and achievements of the Prophet are inevitable if they follow his ways.

Our ancestors were unable to see a clear way or salvation; they were confused and bewildered. Our age, on the contrary, has offered many proofs and signs of God in the universe, revealing many ways that have enabled other societies to overcome their difficulties by means other than those adopted by He Muslims of today.

Our problems are so numerous, but our greatest problem is our tendency to stabilize life, not admitting that God may have created other forms of life about which we know nothing. This issue must be deeply and seriously analyzed. Muhammad Iqbal realized the importance of this matter. He is one of a few who have undergone the process of intellectual birth and witnessed the difference between living in a tight shell and the life of broad horizons. Therefore, Iqbal has been able to offer us a clear perspective of the dynamic concept and the static nature of the Islamic intellectual constitution; how Muslims have agreed on the necessity of individual judgment;

--in theory-- but, in practice, they have failed in putting it into action.

Muhammad Iqbal - one of those who suffered the process of the intellectual birth and lived in its ample fields after leaving the narrow intellectual life in a closed womb - gave us a distinct perspective of the role of the sects and the different jurisprudential schools in Islam, the forms of rule and the devastating catastrophes afflicting the Islamic Nation, e.g. the Tatar invasion, the destruction of Baghdad and the tendency to Sufism.

Those who sought to reform and repair the society stressed the necessity to maintain a constant social life, a unicorn way of life which includes all members of the society:

They rejected any innovations in jurisprudence rules set by the first leading generation of jurists. Rather, their main interest was in the social order. To some extent, they were correct in doing so, for such and order is capable of stopping dissolution. However, they, like our modern thinkers, failed to realize that the destiny of the people is never restricted to one single form of order, but, rather, on the value of the individual. In such a society, the individual will harvest the efforts of the group, but he is sure to lose his individuality and personal spirit. One of the modern thinkers expressed it thus: Time-worn concepts can never thrive in the hands of those who have used them so much that these concepts have become old and tattered'. The power devoted to resist corruption of nations comes from members of the society who possess a strong sense of individuality. I believe these members, who are highly individualistic and creative of new standards, can bring it home to us and prove that our environment is liable to modification and enhancement.[3]

This sense of individuality does not emerge from a void: such an ability becomes a result of deep and wide study and earnest endeavor to examine numerous societies, deriving from them a general code which directs social growth and development and realizes God's rule "[This is] the established Way of God with those who passed on before; and you will not find in the Way of God any change;" Qur'an, [3 3 :62] and how to apply them to their own societies.

When we restrict ourselves to the study of a particular jurisprudential school, we confine ourselves to a limited perspective. When we consider another school, we gain a broader outlook. If, however, we study other religions and philosophies, the general perspective of codes and norms, which directs the growth of different communities, will be more understandable. We can’t expect someone who has a very limited perspective on a restricted issue, to offer us any significant accomplishment, for this can only come as a result of witnessing and getting full acquaintance with the history of other communities ".. and you may be witnesses over the people." Qur'an [22:78] . [Legally speaking] he who is absent can never testify; hence, his claim cannot be accepted. In terms of today's world, Civilization connotes presence and witnessing; in consequence, he who is not a witness cannot be regarded as civilized, and those who do not witness the events of the world are looked upon as backward individuals. Will the young people ever realize this fact?

[3] Muhammad Iqbal, Tided Al-Tafkir Al-Deeni fe Al-Eslam (Revival of Religious Thinking in Islam), Asia Publishing House: Pakistan.

The other issue discussed by Muhammad Iqbal is the tendency of Muslims to stabilize whatever mobile, in accordance with God's Words [stated above] "And He has created that which you do not know and how, in their extra care to preserve religion, they rejected all innovations in the jurisprudence established by the first generation of jurists. Although I am not qualified for discussing such an issue, I believe we are not tied and blind folded so that we cannot choose what is? justly, most suitable for us.

Faith and Islam (as they are defined by the Prophet to Gabriel, when he appeared as a man in white raiment and dark-haired, and asked the Prophet different questions regarding Islam, in order to teach Muslims the norms of their religions are not topics of controversy in the Islamic World: faith is built on conviction ("There shall be no compulsion in [acceptance of] the religion.) [Quran, 2:256]; Islam is based on following the rules of God. It is an individual judgment in jurisprudence which has always been the main source of dispute. This, of course involves the transactions among people, the system which governs the relations between people and the rights of people. All this is, presumably, based on justice; whenever there is justice, God's Will is put into effect; whenever justice is near perfection, it becomes closer to God's legislation: "and when you judge between people, you (should) judge with justice."[Qur'an, 14:58]

I he Qur'anic Verse "And when you judge between people, you (should) judge with justice" commands us to judge with justice not only among the believers [Muslims], but also among all "people". If the meaning of "justice" becomes controversial, the opinion of the majority (the public opinion) of Muslim scholars should be taken into consideration regarding this term.

The consensus of the public opinion is a very influential element of legislation: whenever the matter is nearer to the opinion of consensus, then it is of a better quality, whether in matters related to the system of economy, the penal law or any other affairs of Muslims. This, in turn, leads to the subject of consultation or advisement in Islam ordered by God and His Prophet, "... and consult them (in affairs of the moment)",[Qur'an,3: 158]; and marked his believing people with "Who (conduct) their affairs by mutual consultation". [Qur'an,42:38].

If only Muslims had organized their affairs among themselves on the basis of mutual consultation; accepted opinions based on a general consensus; started with whatever agreed upon, and laid aside whatever controversial, they would have solved most of their problems.

By this, I hope I have succeeded in diagnosing the illness, pointing out the elements of decay and expressing an idea that has been troubling me for more than 30 years! Or, am I still facing a brick wall? In fact, what concerns me most is that this matter shouldn't remain imprisoned inside me; it must emerge to the light. I hope God will enable me to become one ofthose implied in His Words "[God praises those who convey the messages of God and fear Him and do not fear anyone but God. And sufficient is God to call men to account." [Qur'an, 33:39]

I bust that I have clarified the dilemma.

Jawdat Said,
Qunaytrah, Bir Ajam,
June, 3rd, 1993

CHAPTER ONE

INTRODUCTION
TEXTS FROM THE HOLY QUR'AN

THE TRUIH OF THE STORY OF ADAMS'S FIRST SON:

"And recite to them the story of Adam's two sons, in truth, when they both offered a sacrifice [to God], and it was accepted from one of them but was not accepted from the other. Said [the Latter]I will surely kill you. Said [The former], 'Indeed, God only accepts from those who are righteous [who fear Him]. If you should raise your hand against me to kill me - I shall not raise my hand against you to kill you. Indeed, I fear God, Lord of the worlds. Indeed, I want you to obtain [thereby] my sin and your sin, so you will be among the companions of the Fire. And that is the recompense of wrongdoers.' And his soul permitted him to murder his brother, so he killed him and became among the losers. Then God sent a crow searching [i.e., scratching] in the ground to show him how to hide the private parts of his brother's body. He said, 'O woe to me! Have I failed to be like this crow and hide the private parts of my brother's body?' And he became of the regretful." [Qur'an, 5:27-31].

THE STORY OF NOAH:

"And recite to them the news of Noah, when he said to his people, "O my people, if my residence and my reminding of the Signs of God has become burdensome upon you - then I have relied upon God So resolve upon your plan and [callupon] your associates. Then let not your plan be obscure to you. Then. catty it out upon me and do not give me respite". [Qur'an, 10:71].

THE TUMULT OR AFFLICTION TIME:

-Abu Bakr reported the saying of God's Messenger, "There could be soon a tumult. Behold! There would be atumultin which the one who would be seated would be better than the one who would stand and the one who would stand would be better than the one who would run. Behold! When the tumult comes, or it appears, the one who has sheep or goat should stick to his sheep and goat, and he who has land should stick to his land .' A person said: 'God's Messenger, tell me about one who has neither camel nor sheep nor land?' Thereupon the Prophet said: 'He should take hold of his sword and beat its edge with the help of stone, and then try to find a way of escape, O God, I have conveyed (Your Messaged; O God, I have conveyed Your Messaged, O God, I have conveyed (Your Messaged'. A person said: 'God's Messenger, tell me what to do if I am drawn to rank in spite of myself, or in one of the groups and made to march, and a man strikes with his sword or there comes an arrow and kills me?' Thereupon he said, He will bear the

punishment of his sin and that of yours and he would be one amongst the denizens of Hell."[4]

It is reported that Sae'd Ibn Abu Waqqas addressed the Prophet about this hadith saying, "O God's Messenger, tell me if someone comes into my house and stretches his hand to kill me?" To this the Prophet's answer was "Be like Adam's [first] son", and he recited the Qur'anic Verses [5:27-31] cited above.[5]

THE ALLEGLANCE TO TELL THE TRUTH:

- It has been narrated on the authority of 'Ubadah Ibn alWalid, who learnt the tradition from his father. 'Ubadah's grandfather said, "The Messenger of God took an oath of allegiance from us on our listening to and obeying the orders of our commander in adversity and prosperity, in pleasure and displeasure (and even) when somebody is given preference over us, on our avoiding to dispute the delegation of powers to a person deemed to be fit recipient hereof (in the eye of one who delegates it) and on our telling the truth in whatever position we be, without fearing in the matter of God the reproach of He reproacher."[6]

THE MOST EXCELLENT CHAD (STRIFE):

- "A most excellent Jihad is when one speaks a word of Sty in He presence of a tyrannical ruler".[7]

NOTES

1) THE DOCUMENTATION OF THE CONCEPT:

Although this subject has already been put down in writing, it has not been given the proper chance to evolve; as such, it is out of proportion and far Tom being complete. However, the main motive behind the exposition of such a subject is the documentation of the concept itself, and the expression or declaration of an opinion. Furthermore, the gravity of the subject calls for its installation as a landmark at this crossroads. Whatever it may be, we sought to establish the correct bearing and do away with any traces of doubt or misunderstanding.

2) TO ANNOUNCE RATHER THAN TO CONVINCE:

Moreover, I have not chosen this particular subject for the sole purpose of convincing those who disagree with me regarding this approach to the Islamic framework. Rather, I

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[4] This hadith is cited in Sahih al-Bukhari & Sahih Muslim. Al-Bukhari and Muslim are the two leading scholars. Each of them compiled hadiths (sayings) of the Prophet, sometimes identical hadiths are cited in both.
[5] Similar hadiths are cited in the same book as well as over books including the sayings of the Prophet.
[6] This hadith is cited in S. ahoy Muslim.
[7] Narrated by Abu Sa'id al-Khudri in AbuDawud and al-Tirrnidhi. Abu Dawud and al-Tirmidhi are scholars, each of whom compiled hadiths (Sayings of the Prophet), sometimes same had s are cited in both.

express such opinions in order to make it knowledgeable to every one that I follow this approach and these particular concepts regarding the general framework of Islam. What made me tackle this subject was that those Islamic figures, who are the most qualified for such a matter, remained from doing so. Thus I ask God to aid me in this task so that I may be able to elaborate on the subject by my best possible means. Finally, I ask God's help in preventing us from misleading or being misled.

3) THE EVOLUTION OF THE CONCEPT:

In spite of the fact that this current of thought is becoming more and more popular, it is still quite vague and mysterious. Nevertheless, some of those who are interested in the nature of the Islamic activity have come to realize the benefits of such an approach even though they themselves are not able to adopt it clearly and frankly in public. This is what brought us to present this research with all its diversities and shortcomings so that it would guide the way across the path.

4) THE UNDERSTANDING OF THE CONCEPT RATHER THAN THE METHOD OF EXPOSITION:

Moreover, I must profess that this way of assigning practical obligations to their correct locations has been more evident and clearer to my soul than to what I have been able to express through my presentation. However, this fact should not affect the work itself; as any work in its first steps is more apt to development and perfection. No word or effort whatsoever would meet the standards of perfection without having its fair share of clarification and constant enhancements. By God's Will, we hope that coming productions would prove to be more comprehensive, more evident and of a better quality.

We hope that through these remarks we have been able to avoid the tendency to regard certain Islamic works (and the concepts of those who took part in theme as being perfect and apt to enhancement either by the addition of what may increase their effectiveness or by the omission of certain elements, which is naturally God's tradition in the universe. Therefore, I am fully convinced of the soundness of this thesis although I do not claim that I have offered all adequate proofs and examples. Consequently, it may not be strange at all that such a subject should arouse not only numerous questions, but also should become a source of much doubt, especially in its introductory phases.

However, this will never prevent us from declaring this fact openly, especially when we are certain that those who are occupied in the field of the Islamic framework, will come, sooner or later, to realize the advantages of this method, and that this way is the only way open toward pursuing any effective efforts. As long as this approach is the approach for the future, we cannot but declare it and present it disregarding those who oppose such a path; while at the same time, we are fully aware that this path is the only one leading to truth and integrity, because the act of venturing along this path is the only act that will eventually help us reach the desired destination.

5) DO MUSLIMS POSSESS THE EXCUSE FOR LIFE OR DEATH?

There can be no life if Man does not possess something far greater than life itself. That is to say, Man must have something so dear and precious that he never minds whatever befalls him for its sake; i.e., when it is endangered or threatened. So, what could such a thing be? It must be something which would make a Muslim sacrifice his life for it -- life being worthless and meaningless without it. Is it possible for a Muslim to find such a thing so that it would be well worth this sacrifice? Is it possible to find tranquility and comfort through the suffering initiated by such a thing? Can a Muslim really find such an element? If that is possible, a Muslim must not hesitate in obtaining such an element. So what is the thing that may alleviate as to a Muslim what normally terrorizes Men, such as imprisonment, banishment, torture and death, but at the same time brings him joy if he were to be persecuted by it? Would a Muslim seek joy and comfort in imprisonment for tempting a young man to assassinate or carry out a bombing attack? Would a Muslim derive pleasure and joy from being persecuted for assisting someone in power? Is the distribution of such deeds to be regarded by the same Muslim as acceptable for a Muslim to regard such futile actions as his sole purpose in life?

All Muslims must face such questions so that, in the end, they will not be taken by shock and surprise; realizing something they had not expected. Muslims should bear all these facts in mind when taking appropriate steps. As a matter of fact, a Muslim's conscience cannot, and does not, accept any of these things. Surely, I reject such actions both for Muslims and for myself. So if all this cannot be considered by a Muslim as an excuse for his actions what is the real excuse for Muslims who face hardships patiently and contentedly? Can such a thing really be found so that if any Muslim were to adopt it, he would find peace and tranquility even if that would mean he would have to face suffering and the most severe forms of oppression? Jo ibis case, would the imprisonment and persecution of a Muslim - for dying to deliver God 's creeds coherently and show people Me reality and truth of what their Lord expects from them – put his conscience at ease? Indeed, this is something which would not trouble the conscience of any Muslim. This matter bears no traces of worry or danger; instead, pursuing this end is what may satisfy a Muslim's conscience despite the different hardships he may face.

A Muslim is more than willing to be regarded as guilty if this indictment is attributed to his belief in God, and his commitment to declare this openly, "[God praises] those who convey the messages of God and fear Him and do not fear anyone but God. And sufficient is God as Accountant." [Qur'an, 33:39]. When a day comes and such a belief is regarded as a crime, then a Muslim can put his mind at rest for being involved in such a "felony". And if time comes when a hiding truth is looked upon as a rightful obligation, then I can safely declare that a Muslim can contradict such an obligation with utmost confidence. "Indeed. those who conceal what We sent down of clear proofs and guidance after We have made it clear for the people in the Scripture - those are cursed by God and cursed by those who [have the power to] curse." [Qur'an, 2:159-160]. In such cases a Muslim does not mind if he is considered guilty by others because of his strong belief in Almighty God, "And they did not resent them except because they believed in God, the Exalted in Might, the Praiseworthy." [Qur'an, 85:8].

A true Muslim disregards those who consider him as a criminal for trying to explain to others the meaning of "There is no god but Allah [The one and only God]", being the greatest words uttered by God's Messenger, Muhammad, and all other Prophets.

An ordinary Muslim may think that such an act of calling (da'wah) to Islam is of no use due to the fact that he misinterprets the true significance of the implications of "There is no god but Allah and its numerous blessings which cannot be tolerated by those who enslave Humankind. Thus, Muslims have not given da'wah its fair share of merit due to personal ignorance concerning this matter.

It was Muslims who put Islam in a position beyond the borders of clarification and the main path of da’wah. But I think that a true Muslim - awaiting the necessary power or the suitable circumstances - does not mind imprisonment, persecution or oppression for trying to free Islam from the attempts being made against it to silence its truth. This task of clarification and elaboration, in fact, does not need waiting for force or convenient circumstances; such concepts only serve to stand between da’wah and the necessary social reforms which must take place under Islam.

Finally, we would like to declare boldly and frankly, and without the slightest traces of hesitation, that we do not mind if a Muslim is accused of the same crime as that of Adam's first son; that is, people accept the Muslim's preachings of God and at the same time, he rejects false preachings from others. And even if some people have raised their fists against Muslims in order to make them accept their views, we do not, and must not, raise our fists against them, “If you should raise your hand against me to kill me - I shall not raise my hand against you to kill you. Indeed, I fear God, Lord of the worlds.”[8]

6) THE SECT OF ADAM'S FIRST SON AND ITS SIGNIFICANCE:

What perspectives Adam 's First Son meant are:

1. That a Muslim should not call for murder, assassination, and/or any provocative acts that may lead to any of such crimes.

2. That a Muslim should have the only guilt of believing in God (the Exalted in Power, the Owner of Praise) and saying, "My Lord is God (Allah)"

3. That a Muslim's only flaw is that people respond to his call (da'wah) to God.

4. That a Muslim should not present his opinion to others by force or yield to others for fear of any force.

[8] Holy Qur'an [5:28]. The two sons of Adam were Abel= (Habil) and Cain (Qabil). Cain was the elder, and Abel the younger, the righteous, and innocent one. Cain was puffed up with arrogance and jealousy, which led him to commit the crime of murder against his own brother.

5. That a Muslim, in his pursuit to spread the Word of God, must not diverge from the true path which was set forth by the Prophets from beginning to end.

6. That a Muslim should bear sufferings for his principle, and not to impose his principles through the others' sufferings.

7. That a Muslim may sacrifice himself for guiding others to the Straight Path.

8. That a Muslim should endeavor to set the highest example in committing himself to his principles.

9. That a Muslim should never be committed to something without applying it first to himself, and he must be ready to carry out this commitment in public and at all times. In short, Muslims should not face any accusation whatsoever save that the Prophets were accused of throughout the ages; namely, their pure commitment to their Creator.

7) A NECESSARY DISTINCTION BETWEEN THOSE WHO WORK FOR THE CONSTRUCTION OF THE ISLAMIC COMMIJNITY ANI) THOSE WHO REPRESENT IT:

Regarding this matter, I think that I am obliged to draw a line concerning a very serious matter which is usually misinterpreted by not a small number of people. Some may claim: Where do you stand regarding certain Verses from the Quran which call for the holy war of Jihad? Such individuals may accuse me of trying to partially explain the Qur'an or accuse me of omitting Verses, which call for war, from this Holy Book. In cases like these, I would like to point out that it is not in my intention to omit anything from our Holy Book. All that I am trying to do is to differentiate between two cases:

1. The status of those who call for the construction of the Islamic society, its reformation or protecting it against the elements of corruption.

2. The status of those who represent the distinctive Islamic society, which has embraced and accepted Islam.

This research is concerned only with the first case and not the second one; but people want me to take up the second case.

In order to make things clearer, let us consider the following example:

If a Muslim were to exist in a community which does not abide by the Islamic rules, bearing in mind that in Islam a thief is punished for his crime by the amputation of his hand, would he, as a Muslim, be obliged to apprehend a thief and amputate his hand? Naturally, he would not, so would he be regarded as having nullified or abandoned God Is Qur'anic Verses? In fact, such judgments can only be carried out by those who represent the Islamic society. So, how do you intend to execute such a judgment in a

society which is not committed in any way to the codes of Islam? Would this mean that you as a Muslim, have disowned or disregarded Islam?

In order to reply to those who may accuse me of having misread the Qur'an, I would like to say: Are we now convinced that if you do not take it upon yourself to carry out God's Will regarding the punishment of the thief, you are not in any way contradicting the norms of Islam? Hence, if that is permissible in Islam, then what would you think about applying the same method when discussing things of greater importance such as 'Jihad"? Would you feel obliged to carry it out? Did God really give you the right to wage a war in a society which has not given in to Islam? You refrain from fulfilling God's right over you, which compels you to boldly declare the truth, and to fear no one, in doing so, but God Himself.

What you were ordained to do is to say the words of truth under any condition, and that is how an Islamic society is constructed. It is when an Islamic community is formed, and those, who represent it, call you forth to Jihad and you ignore these calls that you would have abandoned one of the greatest obligations of Islam, bearing in mind God's saying "And whoever turns his back to them on such a day, unless swerving [as a strategy for war or joining Another company, has certainly returned with anger [upon him] from God, and his refuge is Hell - and wretched is the destination." [Qur'an, 8: 16]. It becomes evident, then, that Islam cannot be strengthened or fortified by members who imagine that issuing a death sentence in a secret meeting, or plotting to carry out certain revolutionary actions, would lead them to that objective; thus, giving themselves the right to take matters into their own hands. Islam does not, under any condition, give the right to issue such a sentence and execute it to an ordinary member of the society, or to members who have not been given such a right by the community even if the sentence was issued to exert justice from art oppressor. How, then could any Muslim feel entitled to undertake such a dangerous think, shedding blood for certain Purposes? The least that can be said about such individuals is that they are dubious and unclear; giving others the suitable excuse to classify them as terrorists. I do not doubt their good intentions, loyalty or their love for Islam. Nevertheless, I do believe that this mistake is an immediate result of their incomplete perception of the technical side of the subject, rather than of moral delinquency.

If you can eventually realize the difference between the duty of those who call for the construction and reformation of the Islamic society, and those who represent the existing Islamic community, you will easily see for yourself the various solutions to many problems which face many people. Anyhow, both cases require what I will try to prove through reviewing the methods of da'wah.

8) AN IMPORTANT NOTE: THE APPROACH OF CERTAIN PROPHETS DID NOT EXCEED THE CONSTRUCTIONAL APPROACH, SUCH AS THAT OF JESUS CHRIST (PBUH).

The former distinction sheds a light on another fact which is that Christ passed away when he was still in the first stage of spreading God's Words on Earth. This particular

factor is often misunderstood by those who differentiate between the essence of Islam and Christianity. This can be understood by observing their call to their religions. Some were able to complete the two stages, such as Moses and Muhammad, while others did not go further than their first stage, such as Christ. This has confused many, thinking that Christ's dogma was merely a call for peace depending on certain excerpts from the Bible:

-“Bless them that curse you, and pray for them which despitefully use you." (Luke 6:28).

-“And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take die coat also.”

-"But love ye your enemies." (Luke 6:35)

However, those who declare these concepts have neglected the side of Christianity:

-"But those mine enemies, which would not that I should reign over them, bring them hither, and slay them before me." (Luke 19:27); and

-"Suppose ye that I am come to give peace on Earth? I tell you. Nay; but rather division." (Luke 12 : 51); and

-"Think not that I am come to send peace on Earth: I came not to send peace, but a sword.” (Matthew 12:5 1).

If people misread the Qur'an, realizing only Verses such as, "Repel evil with what is better." [Qur'an 41:34], and, "…be patient over what befalls you. Indeed, that is of the matters [requiring] determination,"[Qur'an, 31:17], then, the same thing would have applied to the Qur'an as well.

9) FIGHTING AS A CONCEPT IS NOT ABSOLUTELY PROHIBITED OR ORDAINED:

Thus, it is very clear that we do not absolutely prohibit fighting as some writers tend to declare; instead, we consider Jihad as an on-going process on condition that a Muslim must know exactly when to resort to armed struggle. Moreover, I can say with utmost confidence that Muslims have suffered so much because of those who used Jihad under the norms of the first stage [mentioned above], wherein Muslims do not represent the distinctive Islamic community. Thus, they are very similar to Muslims who have suffered from the impotence of those Muslims who claim to be representatives of all Islamic nations and Tom their excessive use of the concept of Jihad. This manipulation of the term Jihad probably caused more harm to Muslims than any other malpractice.

10) MUSLIMS ARE THE LAST PEOPLE TO ADOPT THE CONCEPT OF POLITICAL OVERTHROW, EVEN IF THEY DO NOT ADMIT IT:

Muslims' clear realization of the truth of things and their perception that things cannot be changed by force prevent them from trying to seize power by such a method. By the reviewing of past events, and those events which are still taking place in the Islamic World, we will realize that those Muslims, who call for establishing the Islamic way of life, have not done so by force.

It is well worth mentioning the fact that although there have not been any clues that could connect Muslims to such actions, yet they have offered no proofs that they did not actually participate in such events. As a matter of fact, this notion did occur to many, even if they did not take any serious steps; knowing that general conditions are in such a bad shape that such actions could not reform the present status. In other words, we can say that these Muslims have never resorted to the use of force to overthrow their authorities in any Islamic country. Nevertheless, Muslims are beginning to realize on a wide scale, but with some uncertainty, the futility of that feeling of carrying out such actions. Still, they live on the aftermath of that feeling of uncertainty, as they do not participate in the feeling of vitality of those who have realized the facts, and adapted this knowledge to impose a change which is usually initiated from the self, giving the clue to all other changes, whether political or economical.

CHAPTER TWO

SOME EXAMPLES OF HOW PROPHETS ENDURED PAIN & SUFFERING WITHOUT THEIR CAUSING ANY HARM

THE KIND OF ACTIONS OF THOSE WHO CONSTRUCT THE ISLAMIC WAY OF LIFE:

Now, I would like to mention what a Muslim should do if he wants to erect the distinctive Islamic community. His task is similar to that of the Prophets, as mentioned in the Qur'an. In fact, in all its passages, the Holy Qur'an, which recalls the various disputes and conflicts between each Prophet and his people, shows us that the main reason behind such disputes and the aggression upon the Prophets were because of their faithful preachings, and not because they employed some form of aggression against their people:

"Has there not reached you the news of those before you - the people of Noah and ‘Ad and Thamud and those after them? No one knows them bides, their numbers but God. Their messengers brought them clear proofs, but they returned their hands to their mouths and said, 'Indeed, we disbelieve in that with which you have been sent, and indeed we are, about that to which you invite us, in disquieting doubt.’

“Their messengers said, 'Can there be doubt about God, Creator of the heavens and earth? He invites you that He may forgive you of your sins, and He delays you [i.e., your death] for a specified term.’ They said, ‘You are not but men like us who wish to avert us from what our fathers were worshipping. So bring us a clear authority I.e., evidenced.'

"Their messengers said to them, ‘We are only men like you but God confers favor upon whom He wills of His servants. It has never been for us to bring you evidence except by permission of God. And upon God let the believers rely.'

"'And why should we not rely upon God while He has guided us to our [good] ways. And we will surely be patient against whatever harm you should cause us. And upon God let those who would rely [indeed] rely.'

"And those who disbelieved said to their messengers, ‘We will surely drive you out of our land, or you must return to our religion.' So their Lord inspired them, 'We will surely destroy the wrongdoers.'

"'And We will surely cause you to dwell in the land after them. That is for him who fears My position and fears My threat. [Qur'an,14: 9 - 4].

In spite of the fact that the Prophets use facts and proofs, the people rejected their facts and declared that they rejected what had been offered to them by the Prophets. The Prophets answered back saying:

"It has never been for us to bring you evidence except by permission of God. And upon God let the believers rely. And why should we not rely upon God while He has guided us to our [good] ways. And we will surely be patient against whatever harm you should cause us." [Qur'an, 14: 11 - 12].

Still the unbelievers threatened the Prophets and said:

"'We will surely drive you out of our land, or you must return to our religion.' So their Lord inspired them, 'We will surely destroy the wrongdoers'",[Qur'an, l 4: 13].

In this case we should follow the example of the Prophets our calling for God's Path, we should say: "We will surely be patient against whatever harm you should cause us."[Qur'an, 14:12].

THE TRIAL OF PROPHET NOAH (PBUH):

When Noah (pbuh) started to tell his people about God, he was very clear and frank, God said:
"And recite to them the news of Noah, when he said to his people, 'O my people, if my residence and my reminding of the Signs of God has become burdensome upon you -then I have relied upon God. So resolve upon your plan and [call upon] your associates. Then let not your plan be obscure to you. Then carry it out upon me and do not give me respite'." [Qur'an, 10:71].

Through this Verse it becomes very evident that Noah's people disregarded him because he called them forth to follow Me Words of God. and not because he had resorted to delivering his message by force or aggression. That is why he said that if they regarded his deeds as a crime, then he would accept the responsibility arising from these deeds, "Then carry it out upon me and do not give me respite." In other words, Noah resorted to a peaceful approach in his da'wah (preachings) and when his people refused to follow him, and tried to harm him, he did not Fink of fighting back though it meant that he would have to risk his life.

THE TRIAL OF PROPHET HUD (PBUH):

"And to 'Ad [We sent] their brother Hud. He said, 'O my people, worship God; you have no deity other than Him. Then will you not fear Him?'

"Said the eminent ones who disbelieved among his people, 'Indeed, we see you in foolishness, and indeed, we think you are of the liars.”

“Hud said, ‘O my people, there is not foolishness in me, but I am a messenger from the Lord of the worlds.

"'I convey to you the messages of my Lord, and I am to you a trustworthy adviser."'
[Qur'an, 7:65-68].

THE TRIAL OF MESSENGER MOSES (PBUH):

In the following Verses God reports the nature of Moses' call and preachings:

"And We did certainly send Moses with Our Signs and a clear authority

"To Pharaoh, Haman and Qaron, but they said, '[He is] a magician and a liar.'

"And when he brought them the truth from Us, they said, 'Kill the sons of those who have believed with him and keep their women alive.' But the plan of the disbelievers is not except in error.

"And Pharaoh said, 'Let me kill Moses and let him call upon his Lord. Indeed, I fear that he will change your religion or that he will cause corruption in the land.'

"But Moses said, 'Indeed, I have sought refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Account.'" [Qur'an, 40: 23-27].

After this argument a believer from the house of the Pharaoh intervenes to clarify Moses' objectives and explain that Moses IS in charge of these objectives, and that such a charge should not be a cause for his death.

"And a believing man from the family of Pharaoh who concealed his faith said: Do you kill a man [merely] because he says, 'My Lord is God' while he has brought you clear proofs Mom your Lord? And if he should be lying, then upon him is [the consequence of] his lie; but if he should be truthful, there will strike you some of what he promises you. Indeed, God does not guide one who is a transgressor and a liar.

"O my people, sovereignty is yours today, you have the upper hand in the land. But who would protect us from the punishment of God if it came to us?" [Qur'an, 40: 28-29].

The man pin-points Moses' objectives and defends them, making it clear in front of every one, including Pharaoh, that Moses should not be accused of such a charge because this charge is a clear and sublime invitation to God's religion, and he clarified these objectives by proving that they are a shift from the worship of Pharaoh to the worship of God.

Hence, if Moses had been accused of a charge other than his call to the belief in God, this pious man would not have intervened to stand in the face of the greatest aggressor on Earth. If we consider this Verse:

"And Pharaoh said, 'Let me kill Moses and let him call upon his Lord. Indeed, I fear that he will change your religion or that he will cause corruption in the land'." [Qur'an, 40: 26]

We cart detect many significant keywords which can lead us to the importance of Moses' peaceful calls, and their immediate effect upon the souls of people in general, and upon

Pharaoh himself in particular. Moreover, if Pharaoh had been capable of proving that Moses was a criminal, he would not have tried to ask the people to allow him to kill Moses. Nevertheless, Moses clear and honest position, which was beyond all suspicions, made Pharaoh ask the permission of his people on the subject. Moses, through his peaceful attitude, succeeded in facing the hurrah conscience in spite of Pharaoh himself.

Being a powerful tyrant, Pharaoh did not need any real excuse to punish Moses, but he was unable to charge this Prophet with anything concrete, so he chose to face the truth of Moses with falsehood, as Pharaoh himself pointed out and declared that such views and concepts, as the ones declared by Moses, were very grave because they would eventually eliminate Pharaoh and his rule.

In spite of the fact that Moses wanted to change the status quo, Pharaoh did not consider Moses a man that wanted to enforce change by aggression or power. Rather, Pharaoh regarded Moses as a man who was well capable of changing the existent condition simply because there was no force in Pharaoh's system that could face the concepts which Moses was spreading among the people; also because one cannot conquer the human mind. In this case, people had almost absorbed the views and thoughts of Moses by rejecting the corrupt ways of Pharaoh's system. Consequently, Pharaoh sensed that if these new concepts were to prevail, then his rule and religion would eventually fall. So Pharaoh gave his orders to eliminate Moses before he could reach the apex of his goals. This particular kind of fear is usually associated with those who strive to protect their rule. The fear of the ideology which has succeeded in sweeping away the hearts and souls of people is much stronger than any other kind of fear which could be established by means of force.

If such rulers were given a chance to choose between a revolt that is based on a strong belief and promoted by peaceful means, and a revolt which is promoted by force and the use of arms, they are sure to choose the one based on force, as this would give them the excuse to demolish the rebels with the utmost ease. This was the case with Pharaoh.

When a tyrant wants to condemn a propagandist, he usually tries to accuse him of terrorism or violence by going back, probing through the propagandist's past in an attempt to find anything that would indict him. Even Pharaoh himself did not forget to go through Moses' past, hoping to locate something that might condemn him as he did when he accused Moses by saying:

"[Pharaoh] said, 'Did we not raise you among us as a child, and you remained among us for years of your life?

"And [then] you did your deed which you did, and you were of the ungrateful.

"[Moses] said, 'I did it, then, while I was of those astray [ignorant]. [Qur'an, 26: 18:20]

Pharaoh himself is not very different from any modem tyrant in the sense that his allegations are still frequently used in present times. How many times have we heard

oppressors questioning a certain man who chose to rebel against them by saying, "How could you challenge our rule when you were raised on this land? Ho w could you be against us, when we ha he clothed you, fed you, given you a job and helped you? Is this the kind of thanks we should get? Such examples are usually the first things to be used by rulers when facing someone who refuses to comply with their norms and codes, from Pharaoh's time up to the present time.

It is as if Man should worship a system and accept everything it promotes simply because he was fed, clothed and brought up under that system. However, this fact, which is never taken for granted neither by messengers and prophets nor by human beings, is the first element used for enslaving humans. Thus, Moses was strict and clear when he faced Pharaoh's allegations:

"And this is a favor of which you remind me - that you have enslaved the Children of Israel" [Qur'an, 26:18:20]

As for the second pad of Moses' indictment, he faced the charges accusing him of Manslaughter (when in his your, he had hit a man by mistake) by saying:

"[Moses] said, 'I did it, then, while I was of those astray [i.e. ignorant]. So I fled from you when I feared you.

"Then my Lord granted me judgment [i.e., wisdom and prophethood] and appointed me [as one] of the messengers." [Qur'an 26: 20-21]

By this Moses tried to point out that he had killed a man, striking him with his stick, by mistake and that this charge had nothing to do with the new event represented by the new call which was the point of dispute.

Throughout this discussion, we must not forget that any sound believer who seeks to promote his concepts has to establish the pure atmosphere which would protect him from his enemies who are sure to frame him and accuse him of something that neither belongs to his cause nor to his views so that when they insist on condemning him, they will find nothing whereof to condemn him except his principles. At that point he is more than apt to sacrifice himself for his principles. When a believer propagandist persists on adhering to his views and sharing them with others clearly and distinctly, then those who will perish for these views, or live on, will do so on the basis of true faith and manifest proof.

THE TRIAL OF PROPHET SHU'AYB (PBUH):

"Said the eminent ones who were arrogant among his people, 'We will surely evict you, O Shu'ayb, and those who have believed with you from our city, or you must return to our religion.' He said, 'Even if we were unwilling?'

"We would have invented against God a lie if we returned to your religion after God had saved us Mom it. And it is not for us to return to it except that God, our Lord, should will.

Our Lord has encompassed all things in knowledge. Upon God we have relied. Our Lord, decide between us and our people in truth, and You are the best of those who give decision. [Qur'an, 7: 88-89].

Here we can detest the various threats Prophet Shu'ayb faced when a group of people who refused to believe, threatened to punish the Prophet if he did not return to the ways of the past. Those threats were initiated by Shu'ayb's views and beliefs which were different from his people's. Still, his answer was strict and clear: "We would have invented against God a lie if we returned to your religion after God had saved us from it." [Qur'an, 7:89].

THE TRIAL OF MESSENGER JESUS (PBUH):

Almighty God said about this Prophet:

"And He (God) will teach him writing and wisdom and the Torah and the Gospel.

"And [make him] a messenger to the Children of Israel, [With his message], 'Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of God. And I cure the blind [from birth] and the leper, and I give life to the dead - by permission of God. And I inform you of what you eat and what you store in your houses. Indeed in that is a Sign for you, if you are believers.

"'And [I have come] confirming what was before me of the Torah and to make lawful for you some of what was forbidden to you. And I have come to you with a sign from your Lord, so fear God and obey me.

"'Indeed, God is my Lord and your Lord, so worship Him. That is the straight path.

"But when Jesus felt [persistence in] disbelief from them he said, 'Who are my supporters for [the Cause oil God?' The disciples said, 'We are supporters for God We have believed in God, and testify [O Messenger] that we are Muslims [submitting to Him]. Our Lord, we have believed in what You revealed and have followed the messenger [i.e., Jesus], so register us among the witnesses [to truth]. [Qur'an 3: 48-53].

Thus was Christ's message: he brought forth the Words of God and admitted, along with his disciples, that they were faithful believers in the Words of God; the disbelievers plotted and God plotted, but God is the best of plotters. Also, in the Bible we read:

...And behold one of them who were with Jesus stretched out his hand and drew his sword and struck a servant of the high priest's, and smote off his ear. Then said Jesus into him, 'Put up again thy sword into its place; for all they that take the sword shall perish with the sword' (Matthew, 26:51-52).

And

"...Think not I am come to send peace on Earth: I came not to send peace but a sword. For I am come to set a man at variance against his father..." (Matthew, 10:34-35)

THE TRIAL OF MESSENGER MUHAMMAD PBUH):

It is in the call of messenger Muhammad (pbuh) that this act in both its foes appears most distinct. It took two clear forms: before the existence of the distinctive society and after it. During the first period, Prophet Muhammad himself did not order his followers to practice any acts of violence or war. Such a procedure was practiced after the erection of the Islamic state and the society's complete acceptance of the different codes of Islam. Then Prophet Muhammad spread his rule over it and carried out the Words of God upon that society. A true and faithful Muslim who promotes the Words of God must abide by the norms of their preachings, never exceeding them to the acts of enforcing them upon the society until that society gives him that right. He must remember that such a responsibility does not, in any way, give On the right to inflict harm upon anybody he wants to hurt.

It is necessary in this regard to mention an important note deserving some detail: It is a fact that Islam has prohibited Muslim from killing anyone who has uttered the words of Islam, even if this person is not fully convinced[9]. This fact has been mentioned repeatedly in many sayings of the Prophet's (hadiths) and in many Verses of the Qur'an:

"O you who believe, when you go forth [to fight] in the Cause of God, investigate; and do not say to one who gives you [a greeting oft peace, 'You are not a believer', aspiring for the goods of the worldly life; for with God are many acquisitions. You [yourselves were like that before; then God conferred His favor I.e., guidance; upon you, so investigate. Indeed, God is ever, with what you do, Acquainted." [Qur'an, 4:94].

In this particular Verse, God scolds and accuses those who did not maintain His rules concerning the prohibition of aggression, by ill intention, seeking earthly pleasures; such Dings do not fit a true Muslim "You [yourselves] were like that before; then God conferred His favor [i.e., guidance] upon you." Moreover, the Prophet's orders were very clear on this subject when he reminded his followers not to resort to violence under any condition even if they were faced with aggression when the society was not stable.

Almighty God says:

"Have you not seen those who were told, 'Restrain your hands [mom fighting] and establish prayer and give zakah? 'But then, when fighting was ordained for them, at once a party of them feared men as Key fear God or with [even] greater fear." [Qur'an, 4:77].

In his interpretation of this Verse, Ibn Kathir said "At the beginning of Islam, believers, in Mecca, were ordered to pay ritual charity, pray and pardon and forgive the polytheists, and persevere patiently for no long at a time. In spite of the fact that they were looking

[9] These words are: "I bear witness that there is no God but Allah and that Muhammad is His Messenger".

forward and were eager to be ordered of fighting in order to retaliate against their enemies, that was out of the question for many reasons. Ibn Kathir adds that Ibn 'Abbas reports from 'Abd al-Rahman Ibn 'Awf and others who once came to the Prophet and said "'O Messenger of God, when we were disbelievers we were proud and dignified, but when we believed (Embraced Islam) we became humble and meek' to which the Prophet's answer was 'I have been ordered (by God) to pardon, so do not fight."[10]

Shaykh Rashid Rida also stated about this Verse that "It seems to refer to a group of Muslims including weak and hypocritical members who were ordered to quit their past habits regarding war, customs of revenge and gaining honor and victory, and not to get involved in any act of aggression. Furthermore, they were ordered to pray and give alms, which promoted their sense of mercy and tenderness in them, replacing those past habits of pre-Islamic times. Some of them hoped to be given the permission to fight and considered those orders, which did not allow them to do so, as degrading and humiliating; thus, they came to the Prophet to give them his permission to fight."

These examples are mentioned here to prove that God ordered the believers to pursue peaceful ways. All this serves to prove what has already been established in all human communities; that the basic structure which calls for the existence of a law should be primarily based on conviction and then on enforcement, and that any law needs the consensus and the approval of the society. The enforcement of such a law can only come at a lath stage, when everybody agrees on this law. Thus, the consensus has to be obtained before thinking of enforcement. This is what we tried to express by the call for the construction or reformation of the Islamic community as a first stage, and then by representing this society, which has approved of and accepted the various norms of this religion, and its relationship with other communities.

This last point, however, Which embodies the relationship of an Islamic community to other communities is not the subject matter of this research. This particular point has been raised by Abu al-A'la al-Mawdudi after the plot against the life of the Prime Minister of Pakistan, Lyaqat 'Ali Khan, when Mawdudi said:

"There is nothing worse for a country than depriving it of the privileges of law and order, knowledge, public opinion and intellect. Any nation, which is not its own enemy, or either emotionally or intellectually distorted, cannot be so foolish and careless that it would hand over judgment to the rule of the sword, which is literary blind. If we do not want to make our future dark and gloomy, we must stand firmly with all our power to prevent the country from deviating towards this dangerous route which threatens the whole existence of the nation."[11]

Hence, it becomes evident that the choice of peaceful means must be applied when the society has not met the conditions of a Muslim society. When, however, the existing

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[10] Narrated by al-Nasa'i. Al-Nasasa'i was one of the scholars who compiled hadiths (Sayings) of the Prophet.
[11] For more details, see Abu al-A'Ia al-Mawdudi's The Dilemma Of the Islamic Community in Pakistan, pp. 32-33.

society is a Muslim one, which accepts the codes and norms of Islam, the act of force to sustain those rules becomes necessary; that is what the Prophet sought after when be visited the neighboring tribes.

By analyzing the life of Messenger Muhammad (pbuh) and his views, we can easily perceive that when a society is under the process of reformation or construction to becoming a distinctive Islamic society, there is no place for a Muslim to appoint himself as a judge issuing orders; especially in those matters related to the shedding of blood and personal rights.

Muslims were given leave before being ordered:

"Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, God is competent to give them victory". [Qur'an, 22:39]

They were hurt despite the fact that they were innocent. The only sin they committed was that they said, 'Our Lord is Allah (God)'. Everybody knew at that time that it was of no use for Muslims to use force before the erection of the Islamic community, so they remained patient and tolerant until the time when they formed art Islamic society (state) in which they were given permission to fight back. However, those who opposed the new religion were not in the least ready to be tolerant or less apt to search for different excuses to inflict pain upon Muslims. Still, they were not able to accuse Muslims of using weapons because Muslims made sure that they would not give them such a chance by actually using arms. Moreover, when one of those who rejected Islam was killed (the incident of Ibn al-Hadrami), all those who fought Islam were overjoyed and enthusiastic to try to use the incident to project their feelings of hatred and dismay!

Quraysh (the ruling tribe of Mecca) would never have missed a chance of defaming Muslims every now and then whenever they had found a proper excuse; that is why they said "Muhammad and his followers have been found guilty of sacrilege of the holy month, by shedding blood and capturing men". This incident happened after the Battle of Badr (the first battle in Islam) which was won by the Muslims who were vastly outnumbered by Qurayshites. Nevertheless, the Words of God stood against those claims:

"They ask you about the sacred month - about fighting therein. Say, 'Fighting therein is great [sing], but averting [peopled from the way of God and disbelief in Him and [preventing access to] al-Masjid al-Haram and the expulsion of its people therefrom are greater [evil] in the sight of God. And tumult [fitnah] is greater than killing.'" [Qur'an, 2:216].

In Islam, the act of diverting a Muslim from his belief in God trying to alter his convictions is a matter of greater gravity than actual act of murder. At that time, those who rejected Islam in Mecca and were more powerful than the Muslim minority, tried to force Muslims to forsake God and His religion, attempting to force them to return to the

corrupted ways of the past. Such was the case of Bilal[12], a Muslim who was brutally tortured by those who strove against Islam:

It was the habit of Umayyah Ibn Khalaf to drag Bilal out under the blazing sun (of the desert), laying him on his back on the burning sand of Mecca and placing a great stone on his chest. Then he would address Bilal by saying 'You will remain thus, either until you die, or until you have forsaken Muhammad and worshipped [our idols], al-Lat and al-'Uzza[13].

In spite of all this torture, Bilal would answer him by saying "Oh God, You are the One and Only;" while he was being tortured. When Waraqah Ibn Nawfal passed by them and heard the words of Bilal, he turned to Umayyah and said, "If you kill him for his convictions, I swear I will believe in his religion for his sake".[14] So, if it had been possible, by then, to charge any of those Muslims with angling concrete, it would have been no problem at all to eliminate them. Their only guilt was their belief in God and rejection of paganism.

MONOTHEISM AND PROPAGATING FOR IT REQUIRES GOD'S GUIDANCE:

This is what we come across in God's Book:

"And [He revealed that] the mosques are for God, so do not invoke with God anyone.

"And that when the Servant [i.e, Prophet] of God stood up supplicating Him, they almost became about him a compacted mass,

"Say, [O Muhammad], 'I only invoke my Lord and do not associate with Him anyone.'

"Say, 'Indeed, I do not possess for you [the power of] harm or right direction'.

"Say, 'Indeed, there will never protect me from God anyone [if I should disobey], nor will I find in other than Him a refuge'

"But [I have for you] only notification from God, and His messages.' And whoever disobeys God and His Messenger- then indeed, for him is the fire of Hell; they will abide therein forever,

"[The disbelievers continue] until, when they see that which they are promised, then they will know who is weaker in helpers and less in number." [Qur'an, 72:18-24]

So, the servant, or devotee of God, was faced by those who refused to accept his proclamation of God's Words, and was forsaken by those people for the sole reason of

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[12] Bilal Ibn Rabbi was a former Slavic who later became the official caller for prayers.
[13] See Rawd al-'Anf, Part I, pp. 60.
[14] I bid.

inviting them to believe in Him; such a servant was doing nothing but carrying out God's instructions.

-THE CONCLUSION OF THIS SUBJECT: A JUDGE'S WORK IS DIFFERENT FROM THAT OF A PROPAGANDIST:

It is a very important matter to distinguish those who strive to construct an Islamic society from those who represent such a society. Having made this distinction quite evident in view of the lives of different Prophets, there remains some vagueness in the judgments and decisions which are carried out by those who have not been able, till now, to see and comprehend this important distinction. However, the numerous Verses quoted Mom the Qur'an have served to exemplify this matter to the extent that things could be finally realized as they really are.

CHAPTER THREE

THE DISTINCT PROPAGATION OF ISLAM IS

THE ONLY WAY TO CALL FOR THE BELIEF IN GOD AT ALL TIMES

THE MAIN CHARGE WHICH PROPHETS WERE DESTINED TO FACE THROUGHOUT HISTORY:

Thus, we have noticed that Prophets and messengers throughout history were never charged, or incriminated with, anything but their messages and calls for the worship of God alone and no one else during the process of promoting the concept of the establishment of an Islamic community amidst an absolutely pagan society. This is very clear if we look back to the history of the Prophets. The correct methodology of approach which should be used by whoever attempts to reform a deviant society is still not clear enough. Is this deviant society considered an Islamic society so that Islamic laws and codes can be brought into effect in it, or is such a society an absolutely pagan one? To which of these two societies do we really belong as Muslims? With which do we identify ourselves; the pagan or the deviant society?

THE PAGAN AND DEVIANT SOCIETIES AND HOW TO BE REFORMED:

So many writers tend to think of such a society in terms of being paganistic and/or a renegade one. However, our exposition is not intended to decide which of these two labels corresponds with reality. Our main objective is to show that the method of reformation is one in either case: it is the promotion of God's Words and the true propagation of ethics and principles of Islam. We have pointed out these elements through reviewing the examples of how Prophets sought to erect a true Islamic community in various Verses of the Qur'an. Here are some [more] Verses which remind us of conveying the Message:

"If they turn away - then upon you is only the [duty oil notification. [Holy Qur'an 3: 20]

If you turn away - then know that upon Our Messenger is only [the responsibility for] clear notification." [Qur'an, 5: 92]

"Not upon the Messenger is [responsibility] except [for] notification. [Qur'an, 5 :99]

"So is there upon the Messengers except [the duty oil clear notification." [Qur'an, 16: 35]

"And there is not upon the Messenger except [the duty of3 clear notification. [Qur'an, 29: 18]

And the Messengers said:

"And we are not responsible except for clear notification." [Qur'an, 36: 17]

In addition to God's insistence on prophets to carry out the mission of the clear propagation of His Words, He also threatens Bose who refrain or lag doing so:

"O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message." [Qur'an, 5: 67]

"[God praises those who convey the messages of God and fear Him and do not fear anyone but God. And sufficient is God as Accountant. [Qur'an, 5: 67]

"Say, 'Indeed, there will never protect me from God anyone [if I should disobey], nor will I find in other than Him a refuge. ' [Qur'an, 72: 22-23]

THE DANGER OF CONCEALING AND/OR SILENCING THE TRUTH:

"Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by God and cursed by those who curse

"Except for those who repent and correct themselves and make evident [what they concealed. Those - I will accept their repentance, and I am the Accepting of repentance, the Merciful." [Qur'an, 2:159]

and

"Indeed, they who conceal what God has sent down of the Book and exchange it for a small price - those consume not into their bellies except the Fire And God will not spells to them on the Day of Resurrection, nor will He purify them. And they will have a painful punishment.

"Those are the ones who have exchanged guidance for error, and forgiveness for punishment. How patient they are for [i.e., in pursuit of] the Fire!

"That is [deserved by theme because God has sent down the Book in truth. And indeed, those who differ over the Book are in extreme dissension." [Qur'an, 2:174-176]

Through these Verses we can detect the gravity of suppressing truth. The various threats and warnings mentioned here stress the importance of declaring the words of truth and Justice. Furthermore, these threats exceeded the warnings issued to Muslims who neglect their prayers, as we can see from the Verses above.

If the beginning of any religious call is restricted to the propagation to God's Words, the same approach is also vital for the reformation of the deviant society to bring it to its right senses. In fact, the proclamation of truth is the factor which guarantees the continuity of a sound society "Let there be no compulsion in religion". [Qur'an, 2: 256],

something which adds to the importance of the act of propagation: Islam did not spread by force; the various charges accusing it of spreading by means of violence are nullified. Jihad and applying the laws in Islam are not the means of spreading Islam; rather, they are intended as tools to abolish oppression. This allows the infidel, for example, to live in an Islamic community without being fought or forced to embrace Islam. Moreover, the act of preaching the Messages of God is the factor that preserves the society from deterioration and corruption. As such, there are three main cases which accept the act of propagation and spreading the Words of God:

1. The procedure which erects an Islamic community and transforms it from a pagan community is the clear propagation of the Words of God, as shown from the lives of different prophets, especially Muhammad.

2. The procedure which reforms the deviant society is the clear propagation of the Words of God, for Muslims have agreed that what effected reform in the days of paganism is what is needed now in the days of deviation.

3. The only factor which could protect the integrity of the Islamic society from decay and deterioration is spreading the Words of God, and never suppressing truth. If this had been carried out properly, the Islamic society would never have collapsed.

THE DISTINCT PROPAGATION OF ISLAM IS WE ONLY ELEMENT WHICH CAN PREVENT A MUSLIM SOCIETY FROM DEVIATION:

If Muslims today do not start practicing this method of preaching or proclaiming the Words of God, they will cause constant harm to themselves by the use of force, aggression and intrigue. Muslims today shift between three main positions in this constantly moving society which is, if not in progression, definitely in regression. These positions are:

1. Those who await the proper chance to use force.

2. Those who are hopeless and expect no clear reformation in the near horizon.

3. Those who are neither waiting for the right moment, nor have lost all hope in reformation. Rather, they would regard da'wah (propagation or calling for God) as a duty which either commits them to fight a long battle which cannot end till they either emerge as victorious or as martyrs. Such a conflict is destined to win, however long a time it may take because it does not require the protection of weapons, or the sufficient Manpower, as one man can stand in front of the whole universe, facing all only with his faith. That is how God destined all prophets and messengers in their quest to spread Islam.

Our present duty is also to carry out the distinct propagation of Islam. Reformation nowadays should follow the same methodology, yet we have never been left without a message of how to conduct such a task. The Prophet foretold so many incidents about the future; hence he guided the Muslims to the procedures they should follow in case any of

these incidents takes place. The code of constructing the Islamic society is available and is complete in the teachings of Islam. It is feasible for anybody who likes to undertake such a task.

SOME OF THE PROPHET'S SAYINGS REGARDING THIS SUBJECT:

Let us look at the following prophetic sayings (hadith) cited in Sahih Muslim:

It has been narrated on the authority of 'Abd al-Rahman Ibn 'Abd Rabb al-Ka'bah, who said that he once entered the mosque when 'Abdullah Ibn 'Amr Ibn al-'As was sitting in the shade of the Ka'bah and the people had gathered around him. He betook myself to them and sat near him ('Abdullah Ibn 'Amr Ibn al'As). 'Abdullah said: "I accompanied the Messenger of God on a journey. We halted at a place. Some of us began to set right their tents, others began to compete with one another in shooting (arrows); others, still, began to graze their beasts, when an announcer of the Messenger announced that the people should gather together to prayer. So we gathered around the Messenger of God. He said, 'It was the duty of every prophet that has gone before me to guide his followers to what he knew was good for them and warn them against what he knew was bad for them. But this Nation (Ummah) of yours has its days of peace (and security at the beginning of its career, and in the last phase of its existence. It will be afflicted with trials and with things disagreeable to you. (In this phase of Ummah), there will be tremendous trials, one after the other, each making the previous one dwindle into insignificance. When they are afflicted with another trial, the believer would say: This is going to bring about my destruction. When it (the trial) is over, they would be afflicted with another trial, and the believer would say: This is surely going to be my end. Whoever wishes to be delivered from the fire and enter Paradise should die with belief in God and the Last Day and should treat the people as he wishes to be treated by them. He who swears allegiance to an Imam (leader of the nation) should give him the pledge of his hand and the sincerity of his heart (i.e., submit to him both outwardly as well as inwardly). He should obey him to the best of his capacity. If another man comes forward (as a claimant of the inmate), disputing his authority, they (Muslims) should behead the latter'." The narrator says: "I came close to him ('Abdullah Ibn 'Amr Ibn al-'As) and said to him, 'I appeal to you by God. Did you hear this from the Messenger of God?' 'Abdullah Ibn 'Amr Ibn al-'As pointed with his hands to his ears and heart and said. 'My ears heard it and my heart retained it'. I said to him: 'This cousin of yours, Mu'awiyah (the Caliph), orders us to unjustly consume our wealth among ourselves and to kill one another, while God says: "O you who believe, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent And do not kill yourselves for one another. Indeed, God is to you ever Merciful." [Qur'an 4: 29]. ' The narrator says that Hearing this) 'Abdullah Ibn 'Amr Ibn al-'As kept quiet for a while and then said, 'Obey him in so far as he is obedient to God; and disobey him in matters involving disobedience to God. '"

Here is another hadith cited in the same source (Sahih Muslim):

It has been narrated on the authority of 'Ubadah who learnt the tradition from his father who, in turn, learnt it from his own father. 'Ubadah's grandfather said, "We pledged

allegiance to God's Messenger to listen to and obey the orders of our commander in adversity and prosperity, in pleasure and displeasure over us, on our avoiding to dispute the delegation of powers to a person deemed to be fit recipient hereof (in the eye of one who delegates it) and on our telling the truth in whatever position we be without fearing in the matter of God the reproach of the reproacher."[15]

Here is another hash cited in the same source Sahih Muslims:

It has been narrated on the authority of Umm Salamah that the Messenger of God said, "In the near future there will be Amirs (leaders), and you will like their good deeds and dislike their bad deeds. One who sees through their bad deeds Land tries to prevent their repetition by his hand or through his speech) is absolved from blame, but the one who approves of their bad deeds and imitates them is spiritually ruined." People asked (the Prophet), "Shouldn't we fight against them?" He replied "No, as long as they say their prayers."

We can add the following two heaths here:

The Prophet Mohammed said, "A most excellent Jihad is when one speaks a word of truth in the presence of a tyrannical ruler."[16]

- It has been cited on the authority of Hudhayfah Ibn alYaman, who said, "People used to ask the Messenger of God about the good times, but I used to ask him about the bad times fearing they could overtake me." I said, "Oh, Messenger of God, we were in the midst of ignorance and evil, and then God brought us this good (time through Islam). Is there any bad time after this good one?" The Prophet said, "Yes". I asked, "Will there be a good time again after that bad time?" He said, "Yes, but therein will be a hidden evil." I asked, "What will be the evil hidden therein?" He said, "(That time will witness the rise of) the people who will adopt ways other than mine and seek guidance other than mine[17]. You will know good points as well as bad points. I asked, "Will there be a bad time after this good one?" He said, "Yes. (A time will come) whelk there will be people standing and sitting at the gates of Hell. Whoever responds to their call they will throw him into Fire. I said, "Messenger of God, describe them for us. He said, "They will be a people having the same complexion as ours and speaking our language." I said, "Messenger of God, what do you suggest if I happen to live at that time? He said, "You should stick to the

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[15] There are other hadiths having more or less the same meaning.

[16] Narrated by Abu Sa'id al-Khudri in Abu Dawud and al- Tirmidhi. Abu Dawud and al- Tirmidhi are two scholars, each of whom compiled hadiths (sayings) of the Prophet, sometimes same hadiths are cited in the books of both. Hereafter, Abu Abu Dawud and al- Tirmidhi's.

[17] It has been narrated through a different chain of transmitters, (of the same authority) that the Prophet said as an answer to this question: "There will be leaders who will not be led by my guidance and who will not adopt my ways. There will be among them men who will have the hearts of devils in the bodies of human beings," in which case the narrator asked the Prophet, What should I do if I (happen) to live at that time?" The Prophet replied, "You will listen to the Amir (leader) and carry out his orders. You should listen and obey even if your back is flogged and your wealth is snatched."

main body of the Muslims and their leader." I said, "If they have no (such a thing as the) main body and have no leader?" He said, "Separate yourself from all these factions, though you may have to grab (with your teeth) the roots of a tree (in a jungle) until death comes to you and you are in this state."

WHAT CAN BE REALIZED THROUGH THE REVIEW OF THESE HADITHS.

1. The Prophet's awareness of the importance of showing his nation the good he knows and warning them of the evil he anticipates.

2. The Prophet was very careful to shed light on such cases as the election of a ruler by Muslims and the emergence of another individual who challenges the rule of the former ruler.

3. The mutual understanding among the Prophet's Companions of the fact that obedience to the ruler stems from his obedience to God, and disobeying him emerges from his disobedience to God.

4. Never to rival a ruler for leadership and at the same time never suppressing truth.

5. The permission of rivalry provided that the ruler has declared Kurt (disbelief, for which we have proof with us from God, as the Prophet said.

6. The prohibition of violence as long as the ruler is performing prayer.

7. The most excellent Jihad is when one declares justice in the face of a tyrannical ruler.

8. The full obedience, under all conditions, in any matter except that which contradicts the laws of God.

Through all these points we can recollect two extremely important elements:

A. It is extremely vital for Muslims to speak the word of truth at all times, declare what they see as right according to the laws of Islam and take pledge of it initially .

B. The permissibility of rivalry with much reservation, if someone touches upon a matter which clearly and absolutely contradicts Islam. Such rivalry must be approached with caution.

As a matter of fact, what I want to stress here is that Muslims have turned the case upside-down, so that dealing with the first case in a manner which should be applied to the second. Consequently, both cases have become one.

All Muslims, except for some, have regarded the second case subjectively rather than objectively. However, issues of such gravity and importance cannot be approached on subjective grounds, but must be approached in an objective way. What I would like to

point out is that in this particular case we have come to issue certain judgments according to our subjective perspective, and not according to reality, disregarding what is going on in the minds of the society which has not yet changed to the extent which would permit them to accept such judgments. In this case, we would have neglected the importance of delivering the messages of God, which otherwise enable us to establish a distinctive Islamic society which would accept such judgments.

THE VARYING POSITION OF MUSLIMS TO OUTRIGHT INFIDELITY (COFFER):

The concept of outright kufr is what I would like to discuss, because the approach to this concept does not only differ from one person to another, but it can take several contradictory forms in the view of a single individual This can be realized by considering a Muslim who admits that he is only a Muslim by birth, and that he does not practice any of Islam's teachings and obligations. At the same time, if you try to stabilize this point in his mind, he would change his attitude and say that Muslims are still in good status.

A young Muslim should consider this subject with more depth because it is easy for him to judge of disbelief in his secret mind or with a particular group of Muslims, but he finds himself unable to declare such a judgment in public, against the authority or power in any Muslim county. My objective here is not to prove or refute these claims; rather, I am trying to show how a Muslim alters position from one circumstance to another. If such judgments are based on truth, sincerity, and the Words of God, why then should not a Muslim proclaim his views openly? Why must he guise these judgments? Why cannot he adopt these concepts in front of anyone? And, finally, why does not he commit himself to the greatest forms of Jihad which involves the proclamation of right and justice, having thus committed himself to the duty of the propagation of God 's Words?

We must bear in mind that any ruler in any Muslim country is, in fact, a Muslim by identity, and is still treated by the public as such even if, personally, he does not believe in Islam. This can be detected by observing two significant notions:

1. The clear restraint from the proclamation of infidelity in the Islamic countries: We have never yet met a Muslim ruler in any Muslim country who has dared to declare his disbelief plainly and frankly in public; not because such rulers possess substantial convictions, but because they know that such an act would not be accepted by the public opinion, or the general protocol of the nation. In spite of the fact that this protocol might or might not be strong enough, it is still very functional.

2. The unwillingness to declare Islam in non-Muslim countries. Here, I would like to add that there is another significant protocol which is still very vague. It is connected to the fact that no Muslim ruler has ever ventured to face the nations of the world with his Islamic outlook, just the same as those Muslim rulers who cannot face their societies with their atheistic convictions.

As such, I hope that by now Muslims have become able to observe the matter through a deeper perspective and comprehend the full meaning of the prophetic saying "You are

[sure to be] ruled by those who resemble you . To assume that those rulers are not actually ruled by the views and convictions of their people is a false assumption. In fact, they are completely bound to those convictions without increase or decrease. thus, we tend to regard such a Muslim as a true one, who abides by the Islamic religion as imagined by the public, and not according to God's scriptures. It is a thing which contributed to invalidating the meaning of the previous saying of the Prophet.

These rulers are not [to be] regarded by the public as unbelievers because to the layman disbelief has been understood as the act which promotes the denial of God's existence. Henceforth, it becomes evident that Islam's true enemy is Muslims' misconception of Islam nowadays. If time comes when infidelity is corrected to suit God's Words "But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves, [Qur'an, 4: 65] we will have created a new understanding and protocol which could not be overstepped by the most capable of rulers. In such a case, these rulers would fear the fact that people might be able to identify them as unbelievers more than the people's fear of their tools of oppression and persecution. So, have you finally realized the means of power you possess, but that you lack the necessary knowledge of utilizing them! The reason is simply because these means or tools, like anything else for that matter in the Islamic World, are not in function. Furthermore, how can anyone possibly think that if they were to rule, they would be able to inflict change whet they at present are totally impotent and cannot make use of the greatest power lying at their fingertips?

Any Muslim ruler, whatever he may be, is much more trusted than any other non-Muslim ruler; regardless of how competent and honest the latter actually is. These notions, though very simple and instinctive, are extremely grave and influential. Thus, the icebergs must melt from the heat radiating from the struggle of the Believer and his proclamation of the highest form of Jihad which is to declare justice and truth. Consequently, those who build castles of restricted and personal views around them, which contradict God's rules and the rules of the universe, must stop for a moment to revise their idea. To err is never a sin, but the state of not knowing how to detect art error is a sin. God, in the Qur'an, answers those who question themselves to know where they went wrong: "Say [to theme], 'It is from yourselves [i.e., due to your sin].."[Qur'an, 3: 165]

THE ORIGIN OF THESE TWO NOTIONS:

The origin of these two notions stems from the false comprehension of the true nature of Islam, or from the distorted understanding of that nature. Also, because the general Islamic principle is no longer looked upon as a model. Unfortunately, those who abandon this principle to adopt another one are doing nothing but issuing an embedded incrimination of this principle.

TERRORISM AS AN INDICTMENT & HOW MUSLIMS FACE SUCH A CHARGE:

Those who work for Islam have undergone many harsh trials. They have been repeatedly accused of different charges, but the most notorious charge is that of terrorism which is being waged against them regardless of its being true or false. There are those human devils who belong to Islam, but they quell Islamic movements, projecting certain incidents to the public opinion in the way they find appropriate, accompanied with convenient reasons. They do so to keep Muslims in their shell. Those who work and strive for the welfare of Islam must quit this sorrowful attitude and face any grave events wisely. They have to be honest and sincere in both their views and actions, proving to others that they reject any act of violence. They must carry out their duty to spread the Word of God. The preachers of terrorism belong to one of three types:

1. Those who approve of violence or consider acts of violence as a duty. This particular class of people must be quelled with any possible means. They are not only terrorists but they are also trying to distort and corrupt Islam. Such individuals are aided by traditional Muslims; hence, the conflict will inevitably be painful and ferocious.

2. Those who do not see any solution in violence. Nonetheless, they could be regarded by many as promoters of violence. This type of people does not approve of violence, particularly under the present circumstances, but it does not have the courage to declare its members promote a peaceful approach or proclaim the Words of God without the use of force. Nevertheless, if this type of people does not promote violence, it has not established the necessary pure atmosphere which would remove doubts in case someone might accuse it or want to eliminate it. Such a matter must be taken into consideration. Members of this type are not vulnerable to the influence of violent groups; any violent members who may infiltrate this group would make it an easy task for those who want to incriminate them. Thus, they must take all necessary measures to prevent such incidents which may trap them and cause them a lot of mischief.

3. Those who do not promote violence and cannot be indicted with such a crime. This particular group of Muslims are those who neither adopt the concepts of the first type nor the vagueness of the second. Moreover, this group are those who have understood these notions and have established a history for themselves so that such charges cannot be issued against them, similar to the times when the Islamic atmosphere was so pure and tranquil that no one could have been accused of crimes, such as those mentioned elsewhere.

However, the establishment of such an atmosphere, such a heritage or such a history, has become very difficult. It requires actions and principles which would show the public the sincerity and courage in declaring a principle and accepting responsibilities. Nevertheless, these concepts must be advocated by practical and theoretical measures in order to enter the field of conflict with evil and falsehood once again.

Those who may adopt such conceptions might think that they only serve as a guise and may doubt those who advocate these concepts due to the heavy burden of interwoven ideological elements which manipulate the public. Moreover, I have not seen anything distinctive regarding this issue in the Islamic World. However, I must admit that Mr.

Mawdudi is one of the most daring individuals I have ever met, with special reference to his willingness to express his views on the subject. Mawdudi explains his views cleanly and without the least trace of any feelings of inferiority which dominates most individuals who think that if they accept such concepts, they are abandoning their religion. Nevertheless, we must not regard certain movements as belonging to this last type even if they are popular. The fact that these movements are not persecuted is insignificant because their actual ineffectiveness does not initiate the need, in rulers or men of authority, to eliminate them by incrimination.

SUMMARY OF THE MAIN CONCEPTS IN THIS CHAPTER:

People are not to be treated equally regarding any accusation they are charged with. Some of them practically deserve such an accusation; whereas no pretense is there for accusing others. Any Muslim, who seeks to propagate the message of God must bear these things in mind, giving those who seek to eliminate him no chance save that of his belief in God and his disbelief in Satan. Thus, Muslims can be classified into the following categories:

1. Those who are waiting for a suitable moment to rise and strike out against evil.

2. Those who accept all circumstances, trying to save whatever is able to be saved under the present conditions.

3. Those who take pride in justice and truth, and who neither await the right moment to attack, nor accept that there might be any relevant circumstances. Unfortunately, the members of this group have not yet organized themselves.

4. We can also say that there is another category of Muslims who are hesitant, confused, anxious and have not been able to explain the painful incidents which drove them away from the field, but are still hoping to gain back their positions. If those who are in charge of supervising the public of the Islamic World do not take measures to show such individuals the correct approach and make them sense the use of their work, they will eventually cause many problems.

CHAPTER FOUR

THE DUBIETIES ROAMING OVER THE SUBJECT

1. THE NEUTRALIZATION OF JIHAD

One of the first and most important and serious claims launched against this style of Islamic work, which threatens this approach, is that of the neutralizing of Jihad. Is such a claim true? This is what I would like to discuss here, because such arguments are based upon false factors which have been taken for granted due to a deviant cultural heritage. We have already pointed out the difference between the call to erect, reform or preserve the Islamic society from collapsing on one hand and the existing Islamic society, which has accepted Islam with all its norms and codes, dealing with other communities within the perspective of God' s orders concerning Jihad, fight and permanent state of war on the other hand.

We have also pointed out and made it very clear that if certain members were to issue sentences of death upon others under the ceiling of society which is not a distinctive Islamic one, such an act would never be considered as Jihad. The execution of the various Islamic ordained punishments could never be granted to such members, I would like to add that if we were to imagine or assume that Islam could never be accepted by others unless it was forced upon them, then we would be highly deceived and detached from the justice of Islam. It would be as if the human mind, created by God, could not be approached by logic. Thus, to neglect the power of logic and its numerous advantages is something which could only incriminate us to forsake our concepts. I am not so naive to say that Islam does not need someone who can protect truth and justice by force, and punish those who have wronged, because there are certain issues that should not be left aside to be handled by mild preaching, which can neither protect nor punish. There is a vast difference between the surrender to the forces of evil, plotting to demolish these forces in secret and insisting on their rejection, bearing in mind that the rejection of these forces must not be accompanied by force until the community is transformed into an Islamic one, which believes injustice, truth, righteousness and the forsaking of evil openly and frankly. This, alone, is what can lead a society to be distinctive, having thus followed God's orders regarding the use of force.

Those who have enough courage to declare their creed and everything they believe in, and who are openly denouncing what they believe to be wrong in a clear way (thus reaching the degree of the distinct propagation of Islam) are the kind of Muslims we are referring to. They are the kind of people who, for their cause, persevere patiently with the oppression of others when they are subjected to torture and persecution. People will gather round them because no one hates justice or truth. By this, they will have acquired the consensus of the public who will give them the right to represent them because they are worthy of their trust. Such individuals should be sought after and encouraged because they possess the ability to rule themselves with the Words of God before ruling others. Only then God grants them the right to carry out his judgments upon others. Muslims should set their minds at ease because Jihad is an on-going process, which will continue

until the Doomsday. Nevertheless, it can only be applied to a society which has been granted its independence and become Islamically distinctive because of its clear faith and its powerful creed.

The process of realizing such an Islamic society can never be fulfilled by the use of force[18] . Such a society can be established by means of conviction and peaceful preachings which are the only permissible tools to attain this objective, as in the case of all prophets and messengers. Moreover, similar to others Muslims have become skeptical, lacking faith in humanity. They seem to be not so sure that such means would prove to be effective. Thus, Muslims have degraded and underestimated the best form of Jihad which can bring great benefits through undervaluing the 1mportance of declaring justice and truth.

However, they do have their reasons, because they have not yet realized the effects of this approach (the word of Justice). Still, they have to conceive that such means offers indefinite opportunities which can be used at any time and under all circumstances. Also, such means does not need the existence of the distinctive society; hence, this form of Jihad becomes the most convenient because it is self-sufficient and cannot be substituted by any other force(s). Moreover, the erasure of evil is connected to the existence of justice; evil can only prosper with the absence of justice, "And say, 'Truth has come, and falsehood has departed. Indeed falsehood is [by natured ever bound to depart;" [Qur'an, 17: 81]. and, "Rather, We dash the truth upon falsehood, and it destroys it, and thereupon it departs. And for you is destruction for that which you describe (to US). [Qur'an, 21: I8].

2. THE IMPORTANCE OF ETHICS AGAINST THOSE WHO DO NOT ABIDE BY THESE ETHICS:

The approval of this approach is actually admitted by the most indifferent of critics. However, this does not in the least mean that such individuals do not question the effectiveness of the high morals and ethics of this approach; against those who do not correspond with morality. Nevertheless, such claims only prove that they are a ersult of pre-judgement and skeptical humanistic theories. Also, such claims indicate the tendency to underestimate the moral and ethical values as a significant weapon in the human struggle. Even if some individuals adopt such views, Muslims must not pay attention to such allegations, particularly that Qur’an provides them with the answer, “and notequal are the good deed and the bad [deed]” [Qur’an, 41:34] By conquering the conscience of your enimies you can transform an enemy into a close friend; as stated in the Qur’an, “Repel [evil] by that [deed] which is better; and there-upon, the one whom vetween you and him is enmity [will become] as though he were a devoted friend.” [Qur’an, 41:34] Still, this method is not a simple one; hence, “..none is granted it except one having a great portion [of good], [Qur’an, 41:34].

[18] Force denotes the tended y to promote aggression by members who live in a society which has not accepted Islam and has not given them such privileges.

3. THE INEFFECTIVENESS OF THE PROCLAMATION OF TRUTH WITHOUT THE HELP OF FORCE:

Some tend to think that if you were to struggle for declaring justice and truth without possessing a source of power to back you up, you would be disregarded and abandoned by the public. No one would listen unless you would use force, because, as they claim, force is louder and more effective than words. So, according to their claims, the process of delivering God’s words to the people is futile if it lacks the necessary power to support it. By examining such views, let us ask ourselves if we could agree with these opinions and if these views would meet our expectations.

This is a matter which needs further investigation.

The process of clearly presenting truth and uncovering the full fact as God instructed His messengers, is a mighty process which can shatter the boundaries of evil However, if you, as a reader, are not fully convinced with this truth, then please have a look at God's Words which refer to Ibrahim Abraham, Instructing us to take him as an example when declaring truth and persisting on one's attitude:

"There has already been for you an excellent pattern in Abraham and those with him, when they said to their peoples 'Indeed, we are disassociated from you and from whatever you worship other than God. We have denied you, and there has appeared between us and you animosity d hatred forever until you believe in God alone "[Qur'an, 60: 4]

Such debate over clarifying truth is one of the greatest characteristics of Islam.

The Qur'an also describes what happened when Muhammad (pbuh) stood amid his people, calling them forth to comply with Me laws of God:

"And [He revealed] that the masjids are for God, so do not invoke with God anyone".

"And that when the Servant like., Prophets of God stood up supplicating Him, they almost became about him a compacted mass,

"Say, [O Muhammad], 'I only invoke my Lord and do not associate with Him anyone'.

"Say, 'Indeed, I do not possess for you [the power off harm or right direction.'

"Say, 'Indeed, there will never protect me Mom God anyone [if I should disobey], nor will I find in other than Him a refuge.'

"But [I have for you] only notification from God, and His messages.' And whoever disobeys God and His Messenger then indeed, for him is the fire of Hell; they will abide there forever." [Qur'an, 72: I8-23].

Such and attitude of worshipping force and underestimating the clear argument and propagation as important factors has a powerful hold on Muslims. In practice, they disregard these means in favor of their theoretical concepts. These claims have succeeded in controlling such Muslims due to the fact that they have become habituated to the

distorted images of the concept of the peaceful propagation of Islam. Furthermore, such images have deceived some Muslims and driven them to issue such judgments in spite of the fact that these judgments form a two-sided defect:

1. That certain flatteries, which are encouraged by those who benefit from them, are falsely depicted as representing Islam.

2. The tendency to regard these peaceful approaches as useless and unable to shatter the society and overturn its norms.

Realizing such a fact is the first step towards acquiring the correct sense of truth. As a matter of fact, these wide-spread theories, which are projected to Muslims who have always been humiliated (and who have always identified force as the only power that could rule people), have not realized that they could rebel single-handed against the armed forces or deception.

Waraqah Ibn Nawfal realized this fact and told Prophet Muhammad: "No one has ever called for what you have called for but gained enmity." The Prophet himself was surprised to conceive the fact that his mission would be a cause for others to fight him; he asked Waraqah, "Will these enemies try to banish me?" The widespread of such views and claims brought Mr. Mawdudi to declare:

Those Muslims, who call for prayers from their mosques five times a day, [each] saying, [I bear witness that there is no god but Allah' are in most cases unaware of the nature and the great importance of these calls. This unawareness has resulted in the indifference of the general public who receive these calls without moving an eyelid However, if the whole world is to understand what that call embeds and what it aims at, this world would have tumbled down and changed completely. Just imagine the non-Islamic (jahilite) societies, when faced with a caller that states "I follow no rule, but that of Allah (the only God), I do not respond to any government, constitution or legislation on Earth. I do not obey any order but that of God. I do not abide by any rule or norm whatsoever which belongs to hereditary jahilite convictions. I believe in God, I surrender myself to Him; rejecting those blasphemous tyrants and false gods." In such a case would such societies hear this call and keep silence toward it? I doubt it. By God, they would turn into enemies, waging war against you, seeking to destroy you as soon as they hear those words, whether you are willing to fight or not. The sooner they hear the real call to prayer, the Earth would alter, and people would turn into snakes and scorpions eager to sting you, or beasts coveting to scrape their claws into your body to tear and raven you."

4. THE INABILITY TO DECLARE TRUTH WITHOUT FORCE:

Some may argue that if I were to adopt this approach, unassisted by the necessary force, then I am bound to fail. Those who adopt such opinions argue that I may be arrested and persecuted or sentenced to death even before being able to introduce my concepts to the public. They even go as far as mentioning similar cases to collaborate their views. This

claim is very much contrary to the previous one. However, if we bear in mind that this claim and the previous one are initiated by two different categories of Muslims, we can easily detect the vast confusion in the minds of those young men, who have only considered reality on the basis of superficial and false (if not imaginary) judgments Such illusions or judgments stem from the overcrowded ideological atmosphere in which we live.

As mentioned earlier, through our rejection of previous claims, the act of declaring truth and righteousness transforms people into enemies who will seek to destroy you even though they will avert any form of collision Rather, our objective is not to justify such a conflict which is originally initiated by those who launch these claims. Our objective is to maintain that such claims, which are based on predictions, are a result of living in a polluted ideological atmosphere which has lost all rules and codes necessary for the existence of thought and ideology. Bay cannot we stop asking ourselves about the causes of what has happened? If we recall the three cases of Muslims Mentioned earlier, regarding the possibility of being incriminated or indicted for their Islamic activities we will realize how negligent we have been in establishing the right atmosphere which is beyond any doubt whatsoever. If we are vague and mysterious about our views and concepts, we should not be surprised if we were to be framed by others who made use of our unclarity. Thus, have we managed, by now, to prove theoretically and practically that we do not approve of such actions?

5. THE ATTEMPT TO KILL THE SPIRIT OFJIHAD THROUGH THIS APPROACH:

This claim, or dubiosity, is connected with claims which insist on the fact that this approach neutralizes the remaining traces of enthusiasm for Jihad within the Muslim spirit. Well, if that is true, then, the least that could be said is that Muslims are feeling guilty for their negligence toward the duty of Jihad. Trying to persuade them that they do not have to carry out Jihad until they have managed to erect a distinctive society will rid them of such worries. I do not want to go through classifying the various forms of Jihad, but it is not true chat this same claim can be thrown back to those who launched it in the first place if we argue that by raising such claims they are forcing something upon Muslims which is beyond their capacity to fulfill!

We must also face the fact that asking too much from an individual will force him to disregard and drop such a hard task, as he will inevitably feel that he was asked to carry out something beyond his capacity. At this Point, Jihad, in practice, as well as in theory, will be repulsive to him. He will look at it as something which cannot be fulfilled, and will regard it with a superficial elevation, having no echo in reality. Understanding the concept of Jihad in this way, will inevitably shut off any attempt to its being launched, namely as declaration of truth which is more successful as an approach and can bring safer and long lasting results.

Indeed, many are able to fight a hopeless baffle, if such a battle is regarded as Jihad, or if Jihad is restricted to this form. But how many individuals are ready to sacrifice their lives for their ethical and moral commitments, speaking out their words of Ruth and justice? In

my opinion, they are very few despite the fact that the results which are likely to stem from such sacrifices are greater and less hazardous than any other practice. Such views and claims, which tend to evaluate things according to an unrealistic yardstick, create a feeling that leads to the conviction that the declaration of truth and God's Words will lead Muslims to neglect Jihad. However, those who adopt such views are unaware that one cannot carry out Jihad by the use of force unless he begins with this form, until the distinctive society is fully created.

6. FEAR IS THE ONLY MOTIVATION THAT INITIATES THIS APPROACH [OF CALLING FOR GOD PEACEFULLY]:

Some individuals use this particular claim to oppose this approach. Such people argue that it could be true that the use of this approach should denote impotence and weakness, and that whoever adopts such an approach is actually trying to disguise his own personal weakness by the promotion of such an approach! Such claims may be raised and I have, personally, heard such claims before. Nevertheless, these claims only prove that whoever adopts them has failed to understand this approach, and that the approach, in itself, is a mystery to them. For example, an individual who believed in such claims and, having realized the true significance of this approach, told me that he used to think that this approach was only a passive current or a form of relinquishment; whereas the approach [of peaceful Jihad] is, indeed, not a form of surrender; rather, it is the actual field of struggle and positively active. Moreover, as much as we appreciate the meaning of Humanity and the meaning of truth, we will realize the greatness and effectiveness of this approach.

7. ESCAPE FROM RESPONSIBILITY:

The essence of this claim is very similar to the one before in that it makes the accusation that this approach is initiated by our lack of courage. Moreover, such claims argue that those who adopt this approach do not want to face the responsibility and do not want to be subjected to harm. These claims can be refused in two different ways:

A. By consent, yes; we do attempt to avoid being subjected to harm, and we do not want to be endangered for acts which might be taken as aggressive. In this sense, I admit that our attitude is a timid one regarding this particular situation. I am afraid, and I admit it; my conscience is not comfortable with the fact that I might be incriminated, as mentioned earlier, for such accusations.

B. It does not mean that whoever chooses to follow this approach will not face any hardships or obstacles. If it were so, it would be permissible to accuse individuals of cowardice.

Nevertheless, the amount of trials and hardships they may encounter is far less and more reassuring to their conscience than those hardships which stem from the use of violence.

8. THE DUBIOSITIES ABOUT THE ASSASSINATION OF KA'B IBN AL-ASHRAF:

The story of Ka'b Ibn al-Ashraf is used to specify the nature of the justification of violent actions in Islam under special conditions, and that his ASSASSINATION (by a Muslim) was ordered by the Prophet who was completely convinced of his ASSASSINATION. Nevertheless, those who have understood what we have raised in this book can realize how this action is entirely different from the sheer acts of violence, by explaining the circumstances which led to this action. When the Prophet accepted this violent act, the society was a distinctive Islamic one. Moreover, when a Muslim society declares a state of war, such acts cannot be looked upon as acts of sheer violence. It is the same case as when certain soldiers infiltrate through enemy lines to destroy posts and sabotage vital establishments. Such actions are not to be regarded as terrorism, especially in a state of war. This state differs from the status of a society which has not yet become a distinctive Islamic society where such actions would not have been allowed even at the worst of times, as we have explained earlier through reviewing the Prophet's orders to his Companions not to get involved in any act of this kind.

9. THE DUBIOSITY OF SPREADING FEAR AMONG MUSLIMS:

These claims argue that this approach frightens people, causing them to abandon their preachers, and such claims include caring about people so as not to alarm them. Moreover, these claims originate in the knowledge of those preachers to the people's stand-point of Islam. This carmg for the public and the earnest probe into the real factors which play a significant role in keeping them outside the field of conflict is, in my opinion, very necessary; and that we have to bear in mind the position of the public, especially if we realize that the greatest problem facing Muslims is that the majority of Muslims are very distant from being positive toward Islam. However, we must take such factors into consideration, and think of a convenient way to make these Muslims more useful. This is due to the fact that their main problem lies in the ignorance of the majority of the public, in addition to the importance which reflects the bewilderment of those who are supposed to guide the public.

We must, however, admit that our most dangerous enemy is the ideological stupidity and the ideological culture which give these individuals futile conceptions. We must find a way to rid these Muslims of such futility, and their feelings of uselessness. We can also add that what makes things worse for the preacher is that he does not share the same basic foundations with the public. Thus, the preacher is left to face the battle alone; assisted by nothing but irrelevant emotions. In many cases, the public's attitude toward such preachers is that of "Their hearts are with you, but their swords are against you".

We are not saying that we are faithful to God, and we do not care about anything else. What we seek above all is our faithful commitment to our duty because this commitment and the commitment to work according to God's rules, is not a contradicting relationship. In fact, this relationship, between our work and God's rules, is what can bring the best of results. Consequently, what makes us believe that the matter is highly confused and misinterpreted is the fact that these claims are projected in one manner. On the other

hand, we approach the same matter from a very different perspective and we believe that the main axis of the subject evolves around these claims. In over words, we believe that the reason behind the fear of the public and their break from propagating for Islam is solidly connected to those calls which promote violence, and which tend to render any difficulties or hardships unworthy. The main impulse which motivates our issues is our following solid convictions:

A Muslim is more capable of sustaining his religion and enter into the field of Islamic activity boldly when he is charged with being a Muslim rather than when he is accused of attempting an armed revolution. Furthermore, it is not sufficient for a Muslim to assume that his subjection to hardship is because of his being a Muslim. People do not share this conviction; and just the same as you consider the subject in this manner, you will be sure to find those who oppose you by considering the matter from a different perspective, trying to deny the idea that Islam is the real cause for your dilemma by trying to depict the matter to you on another level However, if he did not believe in the potentiality of your concepts, he would not get used to your own concepts to try and make you change them.

All we have to do in such cases is to take from such people their excuses so that they will find themselves face to face with Islam. When we are able to demonstrate their excuses as false, in the creation of which we ourselves play a major role, they will find themselves bare in front of Islam. Thus we will have changed ourselves and others. Having established this fact, cannot we say that we share the blame for not pro An opportunity for atlas to review their actions?

10. THE DUBIOSITY ABOUT THEIR SAYING [OUR] WORDS/ACTIONS ARE ALL IN VAIN:

I was once involved in an argument regarding this issue when I tried to quote, as an example on one of the Prophet's sayings, "A most excellent Jihad is when one speaks a word of truth the presence of a tyrannical ruler. pointed out that the Prophet did not say that the greatest form of Jihad was to go to the tyrannical sultan with a sword or a spare to kill or assassinate him, but that one must face oppressors by going to them unarmed to declare truth, even if that would mean that one would sacrifice his life to martyrdom. I stressed this example and started by saying that this is what we really need; that is, we do not need to carry weapons. At this point someone answered me, "Do you want such a person to go there and get slaughtered like sheep?" Such an understanding of the subject, in the first place, deprives those who promote peaceful opinions of all the graces of the spiritual force, by putting a man who is willing to sacrifice his life for a principle on the same level as that of a dumb animal. While the Prophet considered such acts as the highest forms of Jihad, today's Muslims regard such an act as that suitable for a sheep.

Our own notions disappoint us:

Such views are embedded in the very depth of our convictions; still we do not attempt to pluck them out or even weaken their effectiveness, [Sec chapter 3]. It is similar to those who consider the sacrifice and commitment of a person who is killed without taking anybody with him to be in vain. But if this person succeeds in killing others before he is killed, his deeds would be greatly praised! We, however, believe that any human's end is never significant unless he is eliminated for his belief in God. This reminds us of the words uttered by the pious man who faced Pharaoh, as God mentions in the Holy Qur'an, "Do you kill a man [merely] because he says, 'My Lord is God'?" [Qur'an, 40: 28]

11. THE DUBIOSITY OF RECKLESSNESS AND IMPLICATION:

Such claims are highly contradicted due to the fact that today's intellectual life contains numerous contradictions. This is the main element which drives some individuals to conclude that those who adopt this approach are reckless and seek to implicate Muslims. However, such claims are of very short duration in spite of the fact that many people doubt those who spread the Words of God without resorting to any foals of force because they are not habituated to the fact that those who proclaim the word of truth are preserved by God. Thus, when someone starts proclaiming the Words of God, he is suspected by most people of hiding behind a potential source of power. A reckless person cannot be a person who takes it upon himself to declare truth clearly and openly; rather, he is the one who uses force, whether he believes that he can be excluded from such an act or not. In fact, only those individuals can implicate others because anybody comes into contact with them would be suspected as an accomplice.

12. O1 HER DUBIETIES:

There are many other dubieties against this approach. However, such claims are due to the tendency to place enforcement over con vision. Such a tendency is due to the overvaluation of n of power, giving it the priority when trying to inflict change upon human beings. Those adopting such concepts are making two important mistakes:

A. That the acceptance and comprehension of concepts and ideologies can never be compulsory.

B The submission of the week try the weak to the powerful must not be regarded as inevitable.

Thus, I do not see how this approach can result in such mistakes, in the sense that we are not seeking to subdue others to our approach by force, and we ourselves will never accept the concepts of others by the use of intimidation, or by fear of their force. All I can say here is that "In God we trust".

CHAPTER FIVE

THE ADVANTAGES OF THIS APPROACH IN PRACTICE

1. CREATING HEALTHY ENVIRONMENT:

This is not our objective here, but it is the means and the introduction for the ideas which should see light and come out of darkness--ideas that should correct a good deal of misconceived ideas from which we start. However, I find it necessary to stress this idea in order to create the appropriate atmosphere and free it from struggle and from the charge of aggression.

By doing so, we try to create a new environment to exchange views without weapons, guns or bombs, but by methods of ideas, logic and dialogue. The witness here should be history and God's Tradition in it, about which people have been in conflict. The atmosphere which smells blood and retaliation is not the healthy and clear atmosphere in which Man can invoke the source and spring of good ideas.

We must all, as such, contribute to creating a healthy new atmosphere; free from any breath of blood, revenge or spirit of retaliation and aggression. This new atmosphere will give us an opportunity to discuss our objective calmly and think about the means we are going to utilize and the goals we are aiming to achieve.

Today, building societies has become something achievable and obtainable arid not hypothetical; rather, it is subject to God's Words, “Say, ‘Produce your proof, if you should be truthful.’[Quran, 2:111]. In this proposed society, we become able to exchange advice and guidance. We could rid ourselves form accusations and bad intentions. W could lay our hands on what is wrong and pave the way to correct it. Those who plan evil for the nation are few in number; also few are those who recognize the best methods that could keep the nation.

THIS ARRROACH CAN BE CARRIED OUT EADILY BY ONE PERSON AND IN PUBLIC:

In fact, this is how all prophets began when they started to spread God’s Word, deliver His Messages, proclaim truth and tolerate hardships inflicted on them until God’s fate befell all; perishing the wrongdoers and helping His believing servants.

THE BENEFIT OF THIS APPROACH INCLUDES ALL THOSE IN DISPUTE:

The benefits that are likely to stem from this approach are public and all shortcomings are projected upon those who adopt it. Everyone would benefit from this approach; it includes the neutral as well as the opposing parties. This is due to the fact that if any of those opposing parties this approach changes his mind, he will not feel defeated; rather he will feel an elevated sense of discovering truth and submitting to it without compulsion. Moreover, those who originally believe in this approach will not feel that they have won by the use of compulsory force. It allows the spirit of the struggle for righteousness and

truth to rise up in all people. Only those who declare truth are willing to claim responsibility for their acts, revealing themselves for all to see.

That is why we regard those who write things they cannot claim as their own as wrong, while the use of force is not restricted to those who practice it; rather, it extends to harm all those who come into contact with it.

Those who are allowed to spread the word of truth are being punished in order to renounce their beliefs and not because they are trying to enforce their beliefs on others aggressively. In fact, all those who adopt this approach never pass on the responsibility of this method to others and they never attempt to disown their actions. This is why they are never tortured or persecuted to give the whereabouts of certain arms, or to denounce members of a group, or the names of those who give orders. In the eyes of the authorities, he is alone; as for the principles he defends, he is a whole nation.

4. GAINING THE STRENGTH PROJECTED THROUGH A CLEAR AND FIRM STANDING POINT:

One of the most important benefits of this approach is the ability to deal with others honestly and frankly, and not to hide anything. Those who resort to the use of force cannot declare their real objectives, having to face others with deception. Such problems do not worry those who adopt the proclamation of the Word of God, denouncing the use of force and power to seek their objective.

5. TO ELIMINATE THE FIAR OF IMPRISONMENT:

Those who may be imprisoned for adopting this approach are never worried that the authorities will discover the other side to their actions, because their actions have neither other sides nor secrets.

6. PRISON IN ITSELF IS NOT A SOURCE OF INTIMIDATION:

This is due to the fact that this approach trains people not to fear imprisonment or torture, because man fears such hardships for the reasons which cause these hardships, not because of the hardship itself. Moreover, mall possesses an innate willingness to sacrifice. Thus, we should provide him the suitable example to inspire his sacrifice.

7. REFUTING THE ARGUMENTS OF THOSE WHO OPPOSE THIS APPROACH:

The approach unfolds the truth about those who are hostile toward Islam and who hide their hostility and enmity behind fabricated declarations such as the accusation of terrorism. When we are able to refute the arguments of those who oppose us, they will no longer be able to hide behind the screen of such accusations. As a result, they will be absolutely revealed to all people.

If our aspiration is to deliver the Word of God, why do we help the enemies of our religion by stimulating certain actions which give them the chance to carry out their plans? The call for the Word of God and the proclamation of His Word are more than enough to reveal the reality of all tyrants and oppressors. y would we be not sails f ed by preaching and proclaiming the Word of God M order to reveal the reality of those people to lay Else such claims as, "We are killing, torturing and destroying Me houses of Muslims because they are seeking to kill us'? Instead, we must make them confess and say, "We are doing so because their preachers are spreading the truth of Islam. By doing so, we succeed in restoring the conflict between good and evil and clearly revealing falsehood: "Rather, We dash the truth upon falsehood, and it [truth] destroys it, [Literally, strikes its brain, disabling or killing it] and thereupon it departs." [Qur'an, 21: 18].

8. THE PROVIDING OF EXAMPLES OF PIOUS MEN WHO FOLLOW TRUTH AND PROCEED ITS PATH:

Putting this conflict in a moral frame, addressing the human conscience and not using the threat of force, by a person who asks for nothing in return and tolerates hardships for an ideology which brings benefit to all; helps a lot to free the lives of those who oppose this approach from those who were falsely led and deceived.

The greatest of all crimes are the ones which clothe evil in the cloak of justice and right, because such a crime makes the distinction between good and evil almost impossible. The preacher's most important duty is to eliminate any possibility that enables falsehood to disguise itself in the semblance of truth. Remember that a single individual, who defends a just cause, possesses the power of truth which enables him to defeat the strongest symbols of falsehood.

Those who propagate falsehood, however, are able to conceal the falsehood they propagate for and enforce themselves thereby. It is, therefore, that you have to be careful to know the subjective force in the intact truth in order not to keep truth hidden so that people could not perceive it. Then our duty is not to give way to falsehood to take hold of anything whatsoever which could clothe truth. Otherwise, we could be contributing with it to the fate through which we give way to clothing truth with falsehood.

9. REV IVAL OF THE SPIRIT OF INDIVIDUAL JUDGMENT AND MENTAL WAKEFULNESS

One of the greatest advantages of this approach is that it stimulates the tendency for individual judgment and for avoiding copying others. Also, it enables the individual to face others on the basis of principle and not for individualistic reasons. Involving within itself a tremendous power, no one can charge Islam with treason, falsehood or duplicity. In fact, Islam is a religion of a highly sacred nature which is above everything. No one can claim that Islam is false, provided that a Muslim succeeds in confronting others with Islam, and not confronting them with other men or groups, regardless of how pious they are. This is because neither men nor groups might be infallible, and because all are able

to be accused of truth if they are not accused of falsehood. Then he knows how to maintain his religion. In Islam, no one is allowed to escape from justice--not from being punished if he is guilty, nor from being rewarded if he is a man who does good deeds.

As for Islam, it can be charged with neither wrong nor right for it carries an innate immunity which is projected through those who are committed to this religion. Unfortunately, the Muslims of today do not know how to use this enormous force of Islam; and they fall to the charge of following some individual or another. If a Muslim is accused of following a traitor, this does not mean that Islam is to blame for the faults of the individual. What we are trying to underline here is the fact that there is no substantial connection between the indictment of an individual and Islam. Muslims, the world over, can greatly benefit from this realization. Moreover, they must not identify truth in accordance with individuals, but must always identify individuals in accordance with truth and justice. If Muslims adopt this method, they will unconsciously unify their efforts and this is to their advantage. The procedure of accusing an individual only according to his criminal associates should be stopped. We must be extremely careful to recognize the power of truth and to make the public aware that those who adopt falsehood can mask their deceit if we do not take great care to uncover it. If we do not unmask them, then we are transformed into accomplices.

Any charge is only proved against those who are not intellectually independent, and those who derive their strength Tom the persona of their leaders or the groups they belong to, and not from their principle. We must bear in mind the fact that people are never infallible. Islam, in itself, is infallible, and a Muslim must learn how to use the strength of Islam and its invincibility against all of those who fabricate lies and falsehood.

On this occasion, I would like to present and revive some concepts relevant to the Islamic framework.

CHAPTER SIX

SOME CONCEPTIONS

BELONGING TO THE ISLAMIC FRAMEWORK

GOD'S ALTERATION OF REALITY IS FIRMLY INTERFUSED WITH THE CHANGE OF OUR SOULS:

"Indeed, God will not change the condition of a people until they change what is in themselves." [Qur'an, 13:11]

"That is because God would not change a favor which He had bestowed upon a people until they change what is within themselves." [Qur'an 8: 53]

God does not help those who do not help themselves. In other words, God does not deprive people of a certain blessing unless they change the conditions involving such blessings; and He does not abolish any ordeal unless people change the reasons which call for such an ordeal in themselves. Hence, if we observe the various conditions by which Muslims lead their lives today, we realize that these conditions go hand to hand with the concepts they hold; that God's refusal to alter such conditions is due to their reluctance to initiate change upon themselves.

DRAWING A LINE BETWEEN WHAT EXISTS IN OIJR SOULS AND THE STATUS OF OUR REALITY IS A WRONG PRACTICE:

The main error which most Muslims commit is that they commit to distinguish between these two different things by means of self-deception which springs from their belief that the corrupt reality they live in has nothing to do with the ideologies, conceptions and beliefs that dwell within them. Such ideologies conceptions and beliefs include all the elements which enable Humans to face their present status in life. Should we adopt this Qur'anic conception of the human psyche and reality, where would we stand?

MUSLIMS' REALITY IS IDENTICAL TO THE ELEMENTS THAT EXIST WITHIN THEM:

In answer to the previous question, we should reach the conclusion that such a reality is parallel to our beliefs and convictions. Being so corrupt, the reality of today cannot be accepted by any Muslims. Moreover, we must understand the relationship between the existing reality and the ideologies and beliefs which inhabit the human soul.

THE RESULT OF MIXING UP THE VIEWS AND BELIEFS OF MUSLIMS AND ISLAM:

This research calls us to make another distinction because the refrainment from making such a distinction will render the Muslims' complex impossible to solve because this will

cause Muslims to wrongly defend falsehood in a greater and more powerful manner than their defense of truth and clarity. This distinction will enable a Muslim not to make confusion between what was ordained by God and the present conceptions of Muslims. A confusion that will make matters difficult to solve, and cause Muslims to accept contradictions.

Any intellect that has reached such a state of confusion can never be able to solve matters efficiently. I hope that what I have offered concerning this disagreement on the resulting status of reality proves that what God proclaimed is completely different

Mom what Muslims have adopted I also hope that all this will help Muslims to make this distinction. Furthermore, when a Muslim decides to defend Islam, he must not base his defense on the accepted views of Muslims, as this will lead him, unwittingly, to defend the conviction of Muslims. Such convictions are in no need of protection or defense. In fact, such convictions must be attacked, especially if we hope to change the corrupted reality of today. We, as Muslims, must not accept this state of affairs which came about as a result of those concepts. Such a dangerous mistake will ruin any possible chance of solving the issue.

The correct understanding of this subject may make Muslims doubt their formerly stated judgments and help them avoid defending other Muslims; and will inevitably lead them to defending their present state of affairs. Because a Muslim's intellect does not have an abstract ability to realize the essential distinction between the Words of God and the matters which are adopted by Muslims, we are compelled to say that the way ancient Muslims understood Islam led them to their glories and [past] victories, with which we are all familiar, while the understanding of Islam today has created this pathetic reality of Muslims today.

IQBAL DISTINGUISHES BETWEEN AN INVENTED UNDERSTANDING OF ISLAM AND ISLAM AS A RELIGION OF GOD:

I do hope that a Muslim will not confuse the understanding of Me Islam of the first followers of the Prophet with the understanding of Islam as it is seen by present Muslims. This issue stimulated the attention of Muhammad Iqbal and made him deal with it as a very grave matter. Iqbal declared a revolution against the [invented] Islam which does not correspond with the original form of this religion. This had been established by the alien members of the society and has deceived people into believing that their version of Islam was the true one and they, in turn, forced it unpin a nation which was originally erected to abolish whatever did not suit the Qur'anic call.

This spite on the part of the foreign members was initiated to revenge the defeat they faced at the hands of Islam, as they realized that the main source of power and authority in this struggling life of Humans is the Qur'anic ruling, traditions and beliefs which revive life in the soul. Thus, they conspired against these laws to disconnect them from the Qur'an, and to confuse these laws in a maze of the non-Qur'anic Islamic practice. Thus, by means of cunning intrigue, they managed to transform this nation, once known

for its blaze of activity and nobility, to a pile of ashes through surrender and despair. Consequently, the mission of Mr. Iqbal was an omen of death to this form of unrevealed Islam and a sign of the survival of Qur'anic Islam.

THE DANGER OF SHARING THE CONCEPTION OF OPPOSITION:

Hence, are we now prepared to discuss some of the conceptions of Muslims? One of the most dangerous of these conceptions is the tendency to share the views and concepts of those who seek ways of reformation beyond the nature of (the basis of) Islam.

Moreover, every person who lives in the cultural atmosphere of today, including Islamic figures as well as non-Islamic figures, doubts any other solution but a political coup. I sincerely fear such an opinion, and mutual element (force) which binds all those who believe in this idea; in addition to all those individuals who see no other way, even if they do-not adopt it or are amid of its consequences.

THE PRESENTATION OF THE ROLE OF POWER FOR REALIZING CHANGES HINDERS THE ACTION OF THE CONCEPT:

Some Islamic figures may argue that they are not of this kind of people (who encourage power), but reality indicates that they are, even if they do not adopt such ideas. In fact, their ineffectiveness strongly indicates their behavior toward those who are still under the pressure of such concepts.

THE MAIN REASON B EHIND THE IMPOTENCE OF MUSLIMS WHEN FACING THE MATTER OPENLY:

The intellect of today's Muslims finds itself impotent to face such an issue clearly and frankly. Muslims feel that they should be disappointing Islam if they confess that the use of force to handle the problems of the Islamic society is none of their business. Moreover, they fear that if they confess this, they would be abandoning the dignity and pride of Islam, and that they would be stabbing this religion in the back. This is due to the general convictions that tend to regard the refusal to confess such things as a lack of manhood, courage, dignity, etc.

This particular tendency is the main element which prevents Muslims from establishing the sound status in which no one can accuse them of such charges. The laxity of creating such an atmosphere would enable those who are trying to frame Muslims, to accuse them of all the charges they care to fabricate. Nevertheless, Islam has the ability to continue and survive under all circumstances. The inability to survive under all conditions is not in the nature of Islam, but in the nature of the historic Muslims of today.

DEPRIVING MUSLIMS OF THE ABILITY TO REFORM:

Muslims are unable to revise their actions or consider their deeds and history on the basis of a fair knowledge of the works of Man. They sustain the elements of their failure and

do not have the ability to confront these factors correctly. Instead, they think that they have lost any means for atonement, the ability to save themselves and the ability to notice wrong doings so they may be able to correct such actions.

THE TENDENCY TO REGARD CRITICISM AS AN OFFENSE AND/ OR A SLANDEROUS ACT:

Here, I would like to mention that Malik Ibn Nabi said about self-criticism, " ...It is not a confidential talk with an intimate friend, but it is the outspoken declaration of error in front of the public"[19] . It is the common factor which distinguishes those who have failed to catch up with the Islamic civilization. The heirs of that civilization are unfortunately marked with this general tendency which they share with those who disagree with them.

If we could realize the legitimate path and God's true Will concerning the nature of the relationship between nations and those who rule them, then we could realize the method of following such a path. Moreover, if we adopt the legitimate path and we do not wish to deviate from it, then we condemn all those who try to carry into effect such a relationship into an illegitimate path. Furthermore, as we consider the attempts of others to take the path they took as an illegitimate attempt so that we criticize them; we are obliged to choose another way to reach our objectives. Thus, those who adopt the path of the prophets concerning the erection of the distinctive community are the only Muslims qualified for criticizing the ways which are not legitimate. Godly call is, however, too dignified to be allowed to be used in illegitimate ways.

THIS APPROACH DOES NOT SEEK THE AVOIDANCE OF THE DILEMMA BUT MAKING THE DILEMMA FRUITFUL:

I do not want readers to think that this approach denotes the aversion of the crisis, or that trials will not face Muslims if they do not use force, for nobody can claim such a thing, because Almighty God says, "Do the people think that they will be left to say, 'We believe' and they will not be tried? [Quran, 29: 2] What I want to

say is that trials are inevitable, but the results stemming from this approach will vary. Such acts or deeds are different in their effects upon the human psyche. This depends on the incorporation of varying elements in the correct equation which will result in the variation of the results of its use; that is why I am trying to omit the use of force and its elements in such and equation and avoid any elements which could raise any doubts concerning this particular element. However, if we must enter such a conflict, it should be on this level:"And they did not resent them except because they believed in God, the Exalted in Might, the Praiseworthy."[Quran, 28:8] and " ..Do you kill a man [merely

because he says, 'My Lord is God?'"[Quran, 40:28], It is such an approach that I would personally and publicly promote, beseeching Muslims to take It into consideration. By

[19] Malil Ibn Nabi, The Grand Issues, Damascus, p. 113

this, I hope I have succeeded in acquiring the attention of Muslims regarding the need to review their ideas on this subject. I denounce violence and any atmosphere or condition which may lead us to be suspected of violence. Also, such acts of violence must be substituted with the proclamation of truth and justice until the community itself becomes distinctive.

THE DISAVOWAL OF VIOLENCE IS NOT A DISAVOWAL OF MUSLIMS:

The disavowal of any act or condition does not mean that we are abandoning Muslims or Islam, for it is cited in Sahih al Bukhari:

It is narrated on the authority of Ibn 'Umar that the Prophet sent (an army unit under the command of) Khalid Ibn al-Walid to fight the tribe of Banu Judhaymah, and those people could not express themselves by saying, "aslamna- (we have embraced Islam), but they said, "saba'na" Ewe have given up our old religions. Khalid started killing some of them and taking others as captives, and then he gave a captive to everyone[20]. I said [i.e., Ibn 'Umar] "By God, I will not kill my captive!" Then we mentioned that to the Prophet and he said, "Oh God! I am innocent (do not approve) of the action of Khalid Ibn al-Walid and repeated it twice.

MAKING USE OF PAST TRIALS:

Moreover, if someone tolerates pain, such tolerance will not be wasted. Patience and tolerance will put us on the right track, and making use of the knowledge derived from the trials of those who tolerated sufferings in establishing our suitable destination does not, in any way, mean that we no longer respect them. Should we not benefit from his trial, this would mean that we do not respect him. The very fact that such trials affect our approach proves that we respect such individuals.

UNDER CENSIJRE:

What we could be criticized for, as regards this issue, is leaving such an important subject unclarified and engulfed in doubt and suspicion. The least that could be done is to announce, publicly, frankly and clearly those views which proclaim the truth and sincerity of this call by those who have not understood so far this concept in a clear way. This is even more important, especially if we bear in mind that youth are usually more apt to adopt the concepts which promote force and violence. The emphasis on this subject by those in authority will rid youth from such false concepts, as Mr. Mawdudi did on different occasions. Here, we would like to review the speech made by Al-Mawdudi himself in Holy Mecca to those who are involved in Islamic activities:

Dear brethren!

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[20] Khalid killed those people because he thought that they should have expressed their conversion to Islam explicitly by saying, "aslamna”.

...I would like to offer you some advice: never try to accomplish your goals by the establishment of secret organizations. Never use violence and force to inflict change because such means are reckless means which are used to fulfill your objectives in the shortest of ways. The outcome of such actions is more harmful and devastating than any other action. The true and sound upheaval did occur in the past, and will inevitably occur again in the future through public organizations that promote clear activity which is as evident to everybody as the sun at midday. Thus, you must spread your preachings in an open manner, reforming the hearts and minds of people to the greatest extent, making use of others by advocating the highest ethics and modes of behavior and facing anything that may come into your way as Cue heroes. This is the path which will lead us to accomplish a deep-rooted, strong-based and beneficial upheaval, which will assist this poor nation. Such a revolution could never be withstood by any force whatsoever. I would like to remind you that the reformation of this nation can only be effected by the utilization of those elements which reformed it in the past. However, even if you seem to succeed in effecting a change by the use of force, you would be similar to the air which enters from the front door and exits from the window. This is my advice to those who take it upon themselves to carry out Me propagation of the Word of God[21].

THE CAUSE OF MY INSISTENCE:

What makes me carefully persistent in this subject is my expectation of what is likely to take place in the following decades! I think that there will be more struggle in many parts of the world. Muslims will be even more impotent, having extra complexes and problems which they cannot bear with. Those who call for sincerely for God should be of such good guidance for Muslims because the coming days will be even more violent as to them than the past ones unless we call for the Word of God in more or less the same way prophets did in their struggle against evil. Such struggle made prophets always repeat God's Words: "Our Lord is God." [Qur'an, 46: 13] and "..we are not responsible except for clear notification"[Qur'an, 36: 17].

THE PIONEERS OF THOUGHT:

In spite of the fact that today's pioneer Islamic thinkers have made clear the real duties of Muslims and succeeded in shedding most traces of doubt about the ambiguity regarding such issues, their views and ideas have not spread in Islamic circles. This is our main objective. My criticism of the status of Muslims is completely derived from my understanding of the views of those thinkers even if such criticism is completely strange and unusual compared with the general conventions of today's Muslims.

THE TRUE ATTITUDE TOWARD THIS ISSUE:

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[21] . From the speech of Abe al-Ala sl-Mawdudi at al-Da'wah Mosque in Mecca, which was published in the magazine Pilgrimage and the Civilization of Islam which was at last issued in a book entitled, 'The Duty of the Muslim Youth today'. It was also published in another book entitled 'The Ordeal of the Islamic Group'.

Here, we must stress that the Dust we render to those Islamic figures should correspond with the Qur'anic (evidential) approach: "Say, 'Produce your proof, if you should be truthful”. [Qur'an, 2:111].

A trust that is not based on reason is a worthless trust. Such a trust, which is not a result of logic and reason, loses its value by transcending logic to personal attributes. In other words, the personality of those given the trust replaces evidence so that Man causes such a trust to be valueless, blocking Man from his capability of judgment in the most trivial matters. Unfortunately, this descriptive approach to the exposition of the issue pays little tribute to the actual effectiveness in changing such an issue, for the subject Carl only be eradicated by the change of the whole cultural atmosphere which disapproves of the evidential system.

THE PARANOLA OF POWER & THE POWER OF INTELLECT:

. . During the 19th century, the relationships among nations were based on power, and a rank of a nation was based on the number of factories, cannons, naval fleets, and on its outstanding development in relationships among nations. The value of thought and intellect was raised by establishing it as a national value. This development was not realized by undeveloped nations because the same reasons, which hindered their growth, created a sort of attachment to the standards of power or, in other words, to standards based on intimate things.[22]

Muslims were unable to realize the true effect of force, especially as they could not detect the power of thought, and that the power of any material is an offspring of thought; and that looking to the matter differently can only complicate things, but this false notion is deeply rooted ever since Abu Tammam [the famous Abbasside poet] used to say that "The sword is mightier than the word; in its blade exists the distinction between seriousness and play. This is what drove Malik Ibn Nabs to say, "...The same reasons which hindered their growth created a sort of attachment to the standards of power. However, those who possess the nuclear power today are unable to spread their views by force". Consequently, can we agree with those Muslims who think that they cannot deliver God's Message because they are short of weapons? Regarding this point, the author of ‘What is Claimed about Islam?' Argues:

Those who possess atomic power are weak when compared with the sovereignty of their ancestors and forefathers could realize with weaker equipment and less deception. If it were not for some heavenly wisdom, the atomic weapon would have been more entitled to make the West control the East than the weapons of the past century, especially if we consider that such weapons, when compared with the atomic bomb, are weaker than a stick when compared with a sword.

Having developed the highest forms of devastating arms, the powerful would inevitably remember that they have forgotten that those who are subdued and weak are Humans. Today they are retrieving the bliss of Humanity for themselves as well as for the weak,

[22] Malik Ibn Nabi, The problem of Culture, P 5.

and they are unable to take this bliss from them in the age of the atomic weapons and rockets[23].

[23] ‘Abbas Mohmud ‘Aqqad, What is Claimed about Islam, P. 187.

Chapter 7

EPILOGUE

EXTREMISM AND THE LOSS OF KNOWLEDGE

The very fact that we are able to discuss the issue of extremism is, in itself, a development and an omen of the possibility of overcoming the problem. We say this in order to be on the optimistic side of the issue, without underestimating the difficulties facing such an accomplishment and the necessary examination regarding the different elements which have been taken for granted for so long; which is crucial for overcoming this problem.

The exposition of this problem begins within the minds of a few. Then it develops from this primitive form into secret acceptance among very few members until a general feeling is established for the necessity of the exposition of this issue through discussions and dialogues. Some may be hasty over stepping the safe zone of the exposition which results in cold or strained relationships and painfiu1 schism. All this prolongs the process of transformation to a new world with fewer problems, wherein people do not pay the tax of ignorance which is usually paid for with anxiety and blood.

Although our capabilities are too limited to fulfill the needs of discussing the problem openly, we are optimistic because we are aware of the background of the problem which has gone through many phases. It has driven those involved through difficult terrains and marked them with many conceptions which are not given the suitable care by our conventional cultural environment.

Being unable to conceive how much those writers and intellects suffered until they attained ability to write in a way fitting to address the reader's mind and alleviate his emotions, we will be unable to understand the great processes taking place in the human souls to get to such ability which results in minimizing the value of research and study and benefiting from the environment as broadly as possible, which assimilates "[This is] the established way of God with those who have passed on before'.[Qur'an, 33: 38].

The same applies to those who attribute their results to personal factors, or to their objectiveness and abstraction; blocking the way for our youth to realize God's Signs in the universe. This method of acquiring knowledge is affected by observing "How creation began." [Qur'an, 29: 20].

Under the title of the Qur'anic approach we must re-evaluate our conventional conceptions and recognize our intellectual attributes which we use to judge our surrounding universe. This method is not an easy one, especially in our cultural environment, which requires the infliction of radical changes in the modes of acquiring knowledge according to the Qur'anic guidance which advises us to "Travel through the land and observe how He began creation"[Qur'an, 29: 20], "Because God would not

change a favor which He had bestowed upon a people until they change what is within themselves. And indeed, God is All-Hearing and All-Knowing." [Qur'an, 18: 53].

SCRIPTS THAT ARE NOT SUBSTANTIALLY SUPPORTED BY EVIDENT KNOWLEDGE:

The method of compensation we employed in order to raise importance of God's Verses In His Holy Book lacks the ability to exemplify God's proofs in the universe which require a thorough observation of His rules and consequences which were brought upon those people by their refusal to comply with God's Words. Such rules, norms and instructions will always prove to be true. Being not qualified for discussing such a subject, and having no ability to simplify such matters as those theologists who teach and instruct by the book do, the examples and proofs that we want to use to support our argument are indigestible, whereas those we are able to digest are inflexible. Hence, we are certain that if any human being faced the universe with proofs and examples derived from God's Wisdom in the universe, he would inevitably conquer all; and the universe will submit itself willingly and peacefully to him. Even if this accomplishment is hindered by a generation ruled by shackles, the following generations will happily surrender to him, "God has written [i.e., decreed, 'I will surely overcome, I and My messengers.' Indeed, God is Powerful and Exalted in Might." [Qur'an, 158:2l] and, "...You will surely know [the truth of] its information after a time." [Qur'an, 28:88].

Those who know how God began His creation will realize that "God will grant those who are lenient more than that He will grant those who are violent; anything that includes lenience is grand, and anything that lacks it is base". If promoting such a saying takes its proper tokens in the universe so that it will take its proper position in the general code, then its values will be swallowed up in the throng of the multitudes of partial events.

Hence forward, when such scripts lack the support of God's Proofs and Signs, the effectiveness of using such scripts to face out problems will decrease; especially when facing new scripts to be effective in a positive role. The Proofs and Signs in the universe must also occupy their role. This role can be realized through the observation of the conversation which took place between Prophet Muhammad and Ibn Labid when the latter objected to the Prophet's judgment concerning the efficiency of scripts that are not well supported by science (God's Signs in the universes. This conversation was documented and corrected by Ibn Kathir when he interpreted God s Verse "Why do the rabbis and religious scholars not forbid them from saying what is sinful and devouring what is unlawful? How wretched is what they have been practicing". [Qur'an, 5: 63] Prophet Muhammad mentioned something and said, "That is when knowledge diminishes". Ibn Labia then asked the Prophet, "Oh God's Prophet! How can knowledge cease to exist when we have read the Qur'an and taught it to our children so that they teach it to their children?" To this the Prophet's answer was "Fie upon you, Ibn Labid, though I know that you are one of the most learned people in Medina. You say this although you see Jews and Christians reading the Bible and the Torah, yet they make no use of their readings?"

This dialogue can be looked upon as ail important entrance to the dilemma of Muslims and others. This dilemma is initiated by circulating different scripts among themselves, whether by way of either text confirmation, which was thoroughly observed by Muslims, or by the study of the implication of a certain passage. Moreover, in the absence of science which has lost its conceptions, problems have become impossible to solve by the use of scripts, especially with the approach we follow. In the above dialogue, between Prophet Muhammad and Labid, the Prophet is explaining a social problem which is a result of the lack of knowledge, while his Companion objects to this arguing that they have the scripts and that they pass them on to their children. The Prophet did not answer his Companions by another example from the book, or by simply reminding his Companions that he, as a Prophet, delivers the Words of God, and he is, thus, infallible. Instead, he reminds his Companions of a certain event that has taken place in social and historical reality. Thus, the Prophet, by using such an example, brought his Companions' attention to one of God's Signs in the universe.

I hope that this will enable us to realize the true importance of taking historical events into consideration when seeking truth and justice. Nevertheless, we might follow endless methods to prove to ourselves that the examples in the Qur'an are enough, and using certain Verses or sayings of the Prophet which encourage us to use the Qur'an and the Cadets as the only source for knowledge.

The example of Ibn Labid, however, does not in anyway mean that we should not follow the examples of the Holy Book and the hadith literally. These examples are meant to show us that to deliver an adequate solution to our problem, we must comply with certain circumstances and elements present with humans, and with historical knowledge. A script by itself, under the effect of certain conditions, will not offer any effective solutions; thus, knowledge is crucial to supply those scripts and prove that they are authentic "...that those who were given the Scripture will be convinced and those who have believed will increase in faith and those who were given the Scripture and the believers will not doubt..." [Qur'an, 74: 31].

Those who lack an adequate knowledge of God's Signs and Proofs in the universe will never benefit from the Holy Book or from the Prophet's experience. The significance of Ibn Labid's dialogue is the realization of an important historical event which describes the state of certain people who possess a heavenly scripture, without deriving any benefit from it. This state of ignorance also applies to Muslims, and the various advantages of the Holy Qur'an over other scriptures does not mean that we should not observe and make examples of historical events. This process of benefiting Mom history is promoted by the Qur'an through mentioning the fortunes of different nations of the past This is due to the fact that all humans comply with the same rules, or as Ibn Taymiyah said when he defined God's codes "To apply upon the latter what was applied to the former."

Many before us have suffered from the problem of the abstract handling of scriptures. In his will, the reverend 'Ali Ibn Abu Talib advised Ibn Abbas to avoid discussing scriptures with the ceceders, and also to avoid discussing matters related to the Prophet's practical customs, because the field of interpretation stemming from this subject is extremely vast.

This dilemma drove Ibn Taymiyah to admit that referring everything to the Qur'an and the Sunnah Tradition of the Prophets, is not a solution. This is due to the fact that every Islamic school has its own private understanding of the Holy Book and the Sunnah. We all know, from history, that those who were called to solve the dispute among Muslims by using the Qur'an and the Cadets were not in any way the most honorable of honest factions among the two disputing groups.

Ibn Taymiyah calls our attention to a very important rule "Forbidden conducts according to the legislation are those actions which are always or usually harmful, and rights denote everything that is always or usually of benefit".

Ibn Qayyim al-Jawziyah mentions in his book "me Propagandists on Behalf of God" this rule and brings the example of (disobeying rules to support it. His example is concerned with such an action corresponding with the "usually harmful"; and that the law prohibited such acts for the aforementioned reasons.

Ibn Khaldun also describes those seceders, who call for the implication of Qur'anic rules at times of crises, as being ignorant of God's norms regarding the establishment of nations and kingdoms.

Such judgments are completely derived from the minute knowledge of historic events. Only such knowledge is capable of elaborating the objectives of scriptures, and of correcting our understanding of such scriptures. Furthermore, the main factor which can elaborate such scripts is the Signs and Proofs of God in the universe.

The issue of knowing how God commenced His creation is still very vague and ambiguous in our culture, with no background which may lead us to a distinct conception whatsoever. Such a conception requires a lot of study and research. Being connected with the history of everything, the issue could be regarded as the history of the whole existence. Any issue has its history and only history can show us how this issue started.

For thousands of years people believed in a misconception regarding the sun, which is well known for its being evident and clear to everybody. They believed that the sun revolved around the earth, and only through observation of God's proofs in the universe did they realize that they were wrong. Throughout this, we would like to show how sacred scriptures were used to quell those who did not agree with such conceptions.

If we can realize that people make such mistakes and correct them by acquiring knowledge and observing God's Signs in the universe, then it should not be difficult for us to imagine this in the following similar issues: if we were to obtain all knowledge concerning the human conduct and secrets as we have done regarding astrology, we would witness a revolution concerning human behavior, and our views relevant to it would change. In addition, a lot of those who are ready to sacrifice themselves for their causes, which they ascribe to God Almighty, would hesitate in doing so, and they would surely deal with the matter differently. In this case, the Signs of God and His Proofs in the universe and souls will prove the truthfulness of the revelation God sent down, and

not of our conceptions which control us while we are absolutely unaware of how its first control of us was initiated.

(SAY: IT IS FROM YOUR SELVES) [Qur'an, 3: 165].

So if we were able to get acquaintance with the factors of people's conduct as much as we got acquaintance with some of God's traditions correlated with His creation of the heavens, the earth, the sun and the moon, scripts would inevitably take a different meaning, and we would become aware that scriptures deal with inner factors in nations which are inflicted with hardships, more than with factors resulting from trials or crises. Our method of discussing the plots and conspiracies of our enemies would also change. Finally, we would realize that the main factor which triggers such conspiracies exists within us.

Perhaps the Holy Qur'an is the only scripture interested in dealing with the social problems of the society and in the oppression which is brought down by those oppressed upon themselves, more than the oppression which is caused by others. The Prophet's saying "Those who find good must praise and thank God; those who find otherwise must only blame themselves" stresses this point. Moreover, we are always ready to hunt down the scapegoat for the most trivial of causes, on the condition that our selves are not reproached.

Under the light of the conception of Godly Signs and Proofs m the universe and soul we can realize that what made Adam qualified for ruling the earth was that he passed the great test when he sinned. At that point Adam said "Our Lord! We have wronged ourselves"[Qur'an, 7: 23] and he did not fail like Satan when he said "Because You have put me in error I will surely sit in wait for them [i . e., mankind] on Your straight path”[Qur'an, 12: 105] By this difficult confession and great success, Adam was worthy of being bowed down to by the Angels; yet, we are greatly tempted by Satan's style and do not incline to the way Adam chose.

THE METHOD OF "I WILL SURELY KILL YOU":

As mentioned earlier, the Signs of God in the universe enable us to understand the objectives of scriptures. However, they are also useful in locating new substitute ways which can help us reach our goals. Man will usually adhere to the ways he is used to follow when solving a problem, especially if this problem is related to his biological and social existence until he can find a substitute which will solve his problems more efficiently.

Thus, if someone were holding on to a fragile pillar as a support at the very ridge of an abyss, he would not abandon it if we were to underestimate it. However, this person would certainly drop such a means of support away if we were to offer him something else to save him from the danger he is suffering from. So no sooner do we offer him a substitute, making it consciously and purposely handy to him, than he will free himself from the previous means.

The tendency to face matters with "I will surely kill you" approach is far easier than observing the causes which can make efforts fruitful and successful. Locating a substitute and presenting it is a very crucial matter; without such a substitute our approach and efforts will be easily neglected and abandoned. However, locating replacements is never an easy task. Substitutes may exist, and they actually do, but noticing them is a very different matter, "And how many a sign within the heavens and earth do they pass over while they, there from, are turning away."[Qur'an, 12: 105]

Just as Labid deserved the Prophet's scolding and the Prophet's explanation regarding a live social reality, we can say: Did not Japan and Germany overcome one of the most severe crises ever, by depriving them of a factor which is, in Muslims ' opinion, the solution to all our problems? In spite of the fact that this factor is one of the oldest and most violent tools in history, it has grown old-fashioned and detestable, causing many problems to the modern world which is trying to abandon this tool. Japan and Germany did not accomplish what they did with a free will, they were forced to abandon force in compliance with an unconditional surrender. But by doing so, they managed, within a single generation, to save face without military means. Moreover, they proved to the world that one can overcome any problem by science and knowledge. Such an example is well worth meditation and study "Let Them Hear, Those Who Have Ears".

But how can we make use of the trials of others when we do not even sense our own trials? In spite of the great emphasis to follow the footsteps of Prophet Muhammad, and despite reiterating the known aphorism 'The last of this Islamic nation would not be reformed but by the very means which reformed it initially", we seem unable to realize that the Prophet himself did not acquire rule by force, but by voluntary surrender.

JIHAD AND DISSENT

The main problem which seems to be far from being solved, or precisely understood, is the analysis of the conception of Jihad which was carried out by the Prophet and is being mistakenly confused with the Jihad of seceders. Here, we must point out the conditions that must exist in those who bear the responsibility of the people. Executing laws and carrying out Jihad must only be done by individuals who are qualified for such an important task. Such Muslims must have reached this status or position without breaking these rules, because when you allow yourself to denounce those who disagree with you, you must remember that by doing so, you have allowed those members who disagree with you to do the same to you. This rule is the same one which made the Prophet and his oppressed Companions tolerate those who were against them.

The Prophet did not allow his Companions to engage with those who rejected their call, even in self-defense - which is allowed in other circumstances - and they all complied with his orders. This strict discipline, which the Prophet ordered his Companions to pursue, taught them self-control so that in the future, when they seize power, they will not face matters impulsively. So, to the beast of our understanding this is the main reason

behind the prohibition of violence, or dissent, during the process of establishing the first Islamic society. The whole subject has nothing to do with the nature of the rule, whether the rule is Meccan, Rashidite, Caliphate or even Umayyad, it is of no Importance. You cannot face dissent by dissent. The Verses which warn Muslims of dissent are equal in number to those which encourage them to practice Jihad.

Only the Proofs and Signs of God in the universe can remove the doubt and confusion between Jihad and dissent and put an end to the misunderstanding which results in the rise of disputes, "And you will surely know [the truth offs its information after a time."[Qur'an38: 88]. Any other way will lessen the value of these Qur'anic scripts and prophetic sayings connected to subjects of disputes, which go as far as the prophetic saying: "I said, O Messenger, if someone would enter my house and try to kill me, what could I do?" The Prophet answered, "Be like Adam's son". Yazid Ibn Khalid remarked on this hadith that the Prophet in his answer meant the Verse in the Holy Qur'an when one of Adam's sons wanted to kill his own brother, the latter one answered "If you should raise your hand against me to kill me - I shall not raise my hand against you to kill you."[Qur'an, 5: 283, see chapter 1].

Moreover, this particular code, which constituted the existence of the first Islamic society also serves to break the chain of fallacy, because it does not approve of the canceling of faults or sins by wrongdoing. Those who do not comprehend such norms and do not abide by these rules will be taken by surprise when they face what they have not expected. They will find that the judgments which they believed would cure them from all illnesses are like a mirror that reflects the defects and flaws of the community in the most repelling way. They will realize that those who disagree with them will turn back against them. Many will reject their attitudes and manners even if they are as just as 'Ah Ibn Abu Talib [the fourth caliph], and as merciful as 'Uthman Ibn 'Affan [the third caliph].

I am no fortune-teller or soothsayer, but anyone who has the ability to read God's Signs in the universe will certainly conclude that God will judge the latter as He judges the former. Whoever accepts this rule will realize that the factors of turmoil and sedition are infinite. I am certain that our understanding of God's Signs is very scanty, and that those who possess the ability to comprehend those Signs more fully will be able to realize the causes of the behavioral problems, and thus solve them. At that point the society will recover from all the causes which make people turn against each other, the same as those who recover from diseases befalling their bodies, and "For such a success let laborers strive." [Qur'an, 37: 61]. This is the objective which must be sought by those who work for Islam.

VIOLENCE AS THE DISEASE OF THE AGE:

Violence is not a disease afflicting only youth in spite of the fact that youth are usually more daring than others to promote it. In fact, the whole world suffers from this lethal disease; the Right wing as well as the Left, and even those hidden corners of Sufism contain within them genes that early those cultural legacies.

The issue calls for a comprehensive revolution that would change the whole attitude of humanity, especially since we are still bound within the phase of the belief in the accusations which the Angels launched against Adam as being a creature who promotes destruction and corruption:

"They said, 'Will You [God] place upon it hearths one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?' He [God] said, 'Indeed, I know that which you do not know'." [Qur'an, 2: 30]

In fact, we, as humans, carry the virus of Adam's corrupt first son who faced his problems by telling his brother: "I will surely kill you." [Qur'an 5: 27] Also, we must recall the manner in which the people of Israel faced Moses, when they said, "We have been harmed before you came to us and after you came to us." [Qur'an, 7: 129], His reply was, "Perhaps your Lord will destroy your enemy and grant you succession in the land and see how you will do.” [Qur'an, 7: 129].

THE TRUE REALITY OF THE DILEMMA:

The problem is not concerned with the means by which we can get hold of the authority and power. It is connected with what we are going to do after that, and what the qualifications that we have are. This will enable us to establish the environment to which we aspire. If we were to hand this sacred mission frankly and honestly over to the consciousness of the youth who yearn for an honest and fruitful life, we would find that they would, willingly, carry out this mission, which calls for the strength, vitality and innocence of youth. They are sure to carry out this mission in a better way than we would.

I pray to God with the same words used by Adam when he fell down from Paradise, hoping that God will forgive us: "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers." [Qur'an, 7: 23], May God forgive our sins and guide us to the best way possible. Praise be to God, the Almighty and Cherisher of the World.

CONCLUSION

1. This book aims at seeking a new way for solving the problems of construction in the countries which lack the perception of God's Signs, Proofs and Codes in the universe.

Even though the book follows the traditional style usually used for addressing Islamists to show them the right way, it also wants to offer the same style to the others' conscience in order to take part in their consideration and meditation.

2. In addition, the book projects the style that God, Almighty, praised. The style represented in the attitude of Adam's first son toward the first dispute which took place at the onset of humanity so that such a style will be a crest for humanity on its long march.

3. By such an attitude, the writer aspires to see every human eager to do his duty regardless of the wages he deserves.